CHRISTIAN SCIENCE EXPOSED

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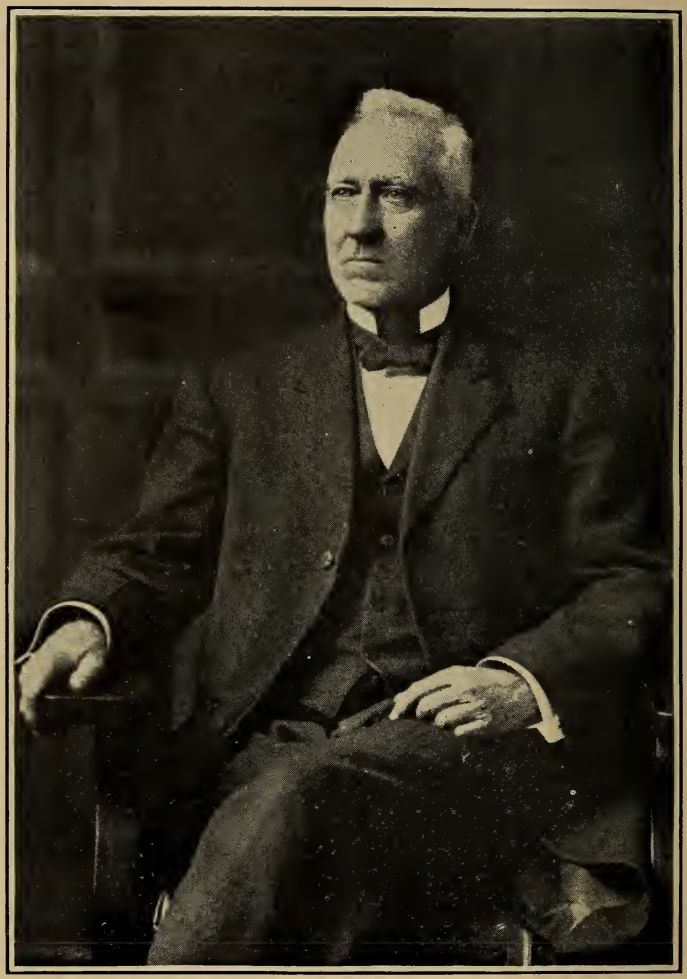

R. C. Armstrong

CHRISTIAN SCIENCE EXPOSED

By

REV. R. C. ARMSTRONG, B. D.

Printed for the Author
SMITH & LAMAR, Agents
Publishing House M. E. Church, South
Nashville, Tenn., and Dallas, Texas

BX6955
.A75

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PREFACE

Some years ago the writer began to study "Science and Health with a Key to the Scriptures" in the spirit of Christian fairness, determined if the cult was found worthy, to defend it, and if convinced that the book was heretical, to expose it.

This investigation resulted in the preparation of four lectures, which were delivered from the pulpit in the Mulkey Memorial Church of the City of Fort Worth. Subsequently these lectures were extended in scope and published in the "Medical Courier Journal" of this city, edited by Kent Kibbie, M. D., in a series of articles, then reprinted in pamphlet form. Unfortunately, the proof was not corrected, and of course there were many typographical errors which, in some instances, destroyed the sense of the paragraph.

This called for a revision of the tractate, resulting in the book herewith offered to the public. This book is predicated upon "Science and Health with a Key to the Scriptures," "Miscellaneous Writings," and "Retrospection and Introspection" by Mrs. Mary Baker G. Eddy. These books contain the doctrines of Christian Science; in fact, the first named is the text book of the sect—their Bible—being supreme authority. Mrs. Eddy's writings are scrappy, illogical, incoherent, mythical, incongruous and ambiguous to such an extent that it takes much study to develop an intelligent comprehension from this heterogeneous mixing of words.

In order to avoid the charge of garbling and misrepresentation the writer has quoted extensively from Mrs. Eddy's pen. The passages cited are taken from different parts of the books reviewed and collated on the various phases of her

doctrine treated in this book. The author has striven to accomplish three definite purposes; first, to present a clear analysis of Christian Science so-called, that the reader need not stop to read through the conglomerated mass of tautology and redundancy contained in the writing of Mrs. Eddy to ascertain what Christian Science really is; second, to refute effectually every claim advanced by Mrs. Eddy; and third, to answer the contention of Christian Scientists and at the same time to present a succinct orthodox statement on the various biblical doctrines herein defended.

In accomplishing this task "Science and Health with a Key to the Scriptures" and the Bible have been chiefly relied upon; but a number of books have been consulted more or less. Among these there should be mentioned: "The World's Parliament of Religion;" "Faith Healing, Christian Science and Kindred Phenomena" by Dr. Buckely; "The Law of Psychic Phenomena" by Hudson; "Religion and Medicine" by Worcester, McComb, Coriat; "Searchlights on Christian Science," which is a symposium by ten writers; "Practical Lessons in Hypnotism," by W. W. Gook, A. M., M. D.; "Hypnotism As It Is," by X. Lamotte Sage, Ph. D., LL. D.; "Mental Medicine," by Rev. W. F. Evans; "Christian Science in the Light of the Holy Scriptures," by Halderman; "Christian Science, Is It Safe?" by Whittaker; Mark Twain on "Christian Science;" "The True History of Mental Science," by Julius A. Dresser; "The Philosophy of P. P. Quimby," by Anetta G. Dresser; "Health and the Inner Life" by Horatio W. Dresser. "The Life of Mary B. G. Eddy and History of Christian Science," by Georgine Milmine. All these books are adverse to Christian Science.

"The Life of Mary Baker G. Eddy," by Sibyl Wilbur has also been carefully read. Sibyl Wilbur appears as Mrs. Eddy's advocate and tries to explain the many charges

brought against her subject; but in fact, her book consists of misrepresentations and perversions of facts. She brings no supporting testimony to sustain the bare negations, or mere affirmations with which her production abounds. Julius A. Dresser and his wife, Anneta G. were patients of Dr. Quimby when Mrs. Eddy put herself under his treatment at Portland, Me. Mr. Dresser was Mrs. Eddy's first teacher of mental healing in connection with Quimby. Horatio W. Dresser is the son of J. A. and Annetta G. Dresser. He remembers Mrs. Eddy and all the circumstances connected with her visits to Quimby. As will be observed these writers are all followers of Quimby and therefore competent witnesses respecting Quimby and his doctrine and Mrs. Eddy's relation thereto. Rev. W. F. Evans was also healed by Quimby and at once adopted his theory of healing and became a follower of him. He was an author before going to Quimby and a man of considerable ability. The writer has used every care to secure and present the facts and has sought to get the most reliable information. Georgine Milmine's "Life of Mrs. Eddy" has been especially helpful in that it furnishes direct testimony which will stand the test of any court of justice. She went on the ground and not only conversed with many people who had known Mrs. Eddy, but some who had had dealings with her. She secured affidavits in some instances to support her statements.

The author has only one desire in presenting this book to the public—the vindication of the truth and preservation of the faith of the fathers. Among the followers of Mrs. Eddy he has some warm personal friends. Doubtless, many embrace Christian Science before they understand what they are going into; and when they once embrace the doctrine, it becomes exceedingly difficult to dislodge them. That there is a true scientific mental process of healing there can be

no doubt. Evidently as the years go by mental medicine will become more popular, but to the unbiased student "Christian Science" must ever appear antagonistic to science and religion.

The quotations from "Science and Health with a Key to the Scriptures" found in this book refer to the two hundred and seventh edition, published in 1901. When no book is named but figures given, the reference is to "Science and Health." In quoting from Mrs. Eddy's writings, I have followed her verbatim. From time to time, new editions of this book have been issued, all containing changes and rearrangements of chapters, changes confusing to readers who may undertake to find passages cited by different critics. This book is submitted to the public not for its literary value, but as a true statement of the history involved and as a faithful analysis of Christian Science; and it is sent forth with the earnest desire that it may meet the demands of the hour.

AUTHOR.

CONTENTS

CHAPTER I.

A Sketch of Mrs. Mary Morse Baker Glover Patterson Eddy.—When and where born.—An invalid.—Education limited.—Claiming early piety.—Not true.—Hysteria and bad temper.—Caused trouble in families where she boarded.—Marriages.—Mrs. Eddy's writing and teaching.—Difficulties with her students.—Publishes her book.—Sale of her book.—Witchcraft.—Her hatred of those who left her.—Eddy arrested and tried.—Her attitude towards her son.—Abandoned by her husband.—Gets divorce and marries again.—Lived in dread of Mesmerists.—A Spiritualist.

CHAPTER II.

Mrs. Eddy contravenes the spirit and letter of the Bible in presuming to exercise authority over men by founding a religious cult.—Claims she was called of God to write her book.—This claim reviewed.—The Bible against her claim.—Woman's place is subordinate in the Church.—Her boast.—Prophets considered.

CHAPTER III.

Eddyites claim that Christian Science is of divine origin.—Mrs. Eddy claims to have received a revelation from God.—That she made a discovery.—How she claims to have discovered Christian Science.—Dr. Alvin Cushing contradicts her.—She contradicts herself.—Her special claim.—Science considered.—Revelation tested.—She ignores natural law.—Can not understand Christian Science unless we embrace it.—Mrs. Eddy emphasizes healing.—Not true religion.

CHAPTER IV.

Quimby controversy.—A sketch of Quimby.—He was the founder of mental healing.—Mrs. Eddy's story about his manuscript is untrue.—Mrs. Eddy at Quimby's.—Her defender's story.—Mrs. Eddy tells of her being healed.—Extols Quimby.—The Misses Ware.—Julius A. Dresser and wife.—Their testimony damaging to Mrs. Eddy.—Mrs. Eddy's conduct after the death of Dr. Quimby.—Testimonies of Ira Holmes and Horace T. Wentworth.—The parallel between Eddyism and Quimbyism.—Rev. W. F. Evans and his statement.—Mrs. Eddy's idealism borrowed.—Mrs. Eddy and Shakerism.

CHAPTER V.

An analysis of Eddyism.—Pantheism.—God not a person.—Pantheism defined.—Christian Science and Heathen Pantheism quite similar.—God a principle.—Mrs. Eddy's doctrine set forth in her own language.—Her trinity.—Their god and the Eddyite god the same in fact.—Eddyites' god male and female.—Scriptures oppose Mrs. Eddy's god.—Matter not known.—God all in all.

CHAPTER VI.

Arbitrary rules and definitions.—Mrs. Eddy's disregard for dictionaries and lexicons.—As reckless in defining words as in interpreting scripture.

CHAPTER VII.

Mrs. Eddy denies the Bible account of Creation.—Contradicts the book of Genesis.—The Adam-dream.—Illusion.—Partly true and partly false.—A fable.—Discriminates between Elohim and Jehovah.—Jehovistic account of creation false.—God did not form man from the dust of the earth.—God did not make matter.—Mrs. Eddy arrays herself against the Bible.—Mrs. Eddy an Infidel.—She rejects God's word.

CHAPTER VIII.

Mrs. Eddy's theory of man.—Not a dual being.—Not composed of soul and body.—Not fallen.—Perfect.—Not a sinner.—Two classes of men in the world.—One class real. —The other class unreal.—Two Creations.—But one person in the universe.—Admits her ignorance.—Eddyism can not be harmonized with the Bible.

CHAPTER IX.

Doctrine concerning man continued.—Origin of sin. Two distinct men.—The real.—The scientific being.—The unreal. —Theoretical man.—From whence derived.—Personality and accountability.—Borrowed from the heathens.—She denies that evil ever existed.—Mrs. Eddy in the midst of difficulties.—God did not make a man who could sin.—Mortals will evaporate.—The true man is God's idea.—God's man is quite different from the Eddyite man.

CHAPTER X.

Drugs have no inherent power.—They have invested power.—Not the element of poison in strychnine that kills, the belief.—It is belief that poisons.—Christian Science all powerful.—The intervention of outside beliefs.—Her fallacy exposed.—Contradicts herself.—Whiskey and tobacco.—God did not create drugs.—Mrs. Eddy had a tooth extracted.

CHAPTER XI.

Christian Science, while assuming to accept Christ in His mediatorial office, rejects Him and converts the atonement into a farce.—Jesus Christ is separated.—Christ is God's idea.—Jesus is a human concept.—Christ had no real body. —Just an idea was born of the virgin, not a real person.— Christ came just to lift the lives of mortals higher by changing their thoughts.—Jesus was a way-shower.—Chris-

tian Science is the real Savior.—Jesus came to demonstrate the power of mind over matter.—To prove the nothingness of matter.—Personality of Jesus destroyed.—Death of Jesus not necessary and was not efficacious.—Jesus did not die.—He studied Christian Science in the tomb.—Jesus did not rise from the dead.—Refuted by the Bible.

CHAPTER XII.

Mrs. Eddy teaches that Christian Science is the Holy Ghost.—She deifies herself.—She minifies Christ.—She is a part af the Trinity.—She makes herself understood.—She is worshipped by some of her followers, at least.

CHAPTER XIII.

Prayer and Faith are eliminated from Mrs. Eddy's cult. —Prayer and Faith are impossible in Eddyism.—An impersonal idea can not pray to a principle.—If man is God's idea there is no need of prayer or faith.—Desire defined.—Audible prayer is discouraged.—Prayer for pardon is an evil. —Mrs. Eddy's bible contradicts God's Bible.—She discourages prayer, while God encourages prayer.

CHAPTER XIV.

The doctrine of the resurrection has no place in Mrs. Eddy's transcendentalism.—The resurrection is logically impossible.—It is spiritualization of thought.—Man as a personal existence becomes extinct.—The resurrection a farce. Mrs. Eddy's man peculiar.—Christ did not rise.—He was a deceiver.—Mrs. Eddy's bible differs from God's Bible.

CHAPTER XV.

A general judgment impossible in Eddyism.—If man is not fallen, is not a sinner, if a part of God, he can not be judged.

CHAPTER XVI.

Mrs. Eddy has destroyed the devil.—The devil an illusion.—He is nothing.—He neither exists as a person nor as a principle of evil.—Devil is material sensation.—She has doubts.—May be incorrect.—The Bible reveals a personal devil.

CHAPTER XVII.

Mrs. Eddy's doctrine of future punishment.—Hell defined.—Perverts scripture.—Sin destroys itself.—Probation and growth shall effect change.—Mrs. Eddy proposes to cancel our sins.—The Bible teaches there is a hell.

CHAPTER XVIII.

Eddyism eliminates heaven.—Heaven is a state and not a place.—Heaven stands for a spiritual idea.—A sick man can not enter heaven.—Heaven is here on earth.—We make our own heavens.—Harmony constitutes heaven.—Angels are men and men are angels.—The Bible doctrine of heaven.

CHAPTER XIX.

The Bible teaches there are angels.—Eddyism teaches there are none.—Angels are spiritual reflections of God.—Angels are pure thoughts from God.—They are spiritual intuitions.

CHAPTER XX.

Mrs. Eddy's doctrine of marriage opposed to the teachings of the Scriptures.—The highest type of purity found in celibacy.—The time coming when marriage will be a union of hearts.—Generation does not rest on a sexual basis.—Christian Science will not prohibit it at present.—It would be dangerous at present to abolish marriage.—This is possible in Science.

CHAPTER XXI.

Christian Science is commercial.—Her writings are a source of great revenue.—Mrs. Eddy has forced the sale of

"Science and Health" making it a text book to be used instead of preaching.—Books sell high.—Changes constantly made in Science and Health maknig it necessary to buy a new copy.—Tuition fee high.—Sells Christian Science emblems.—Spoons.

CHAPTER XXII.

Mrs. Eddy essays to tell us how we may be exempt from sickness, sin, death and all the ills to which we are subject. —Induction considered.—God is all.—Mortal belief produces sickness.—Disease purely mental.—Has no system in fact. A tooth extracted.—Could not cure her husband.—Christian Scientists die.—They are subject to the laws of nature.

CHAPTER XXIII.

Testimonies.—Mrs. Eddy's theory of healing considered negatively.—They claim wonderful cures.—People healed by reading "Science and Health."—Healed by hearing Mrs. Eddy preach.—The will eliminated.—The will proper.—Faith and prayer eliminated.—Faith Healers.

CHAPTER XXIV.

Mrs. Eddy's therapeutics considered.—She claims to heal all her patients.—Instructions given to her healers.—Christian Science proved by induction.—No one healed on Christian Science principles.—The world has produced many mental healers.—Buckley, Hudson and others quoted.—Quimby's theory, wonderful cures.—How Christian Science differs from Quimby's theory.—Christian Science diametrically opposed to Christianity.—Christian Science theory of healing has no resemblance to the miracles performed by Christ.—The power of suggestion.—The Emmanuel method explained.—Hypnotism.—Efficacy of Mental Medicine.—Truth vindicated.

SUMMARY.

APPENDICES.

"Beloved, believe not every spirit, but try the spirits whether they are of God because many false phophets are gone out into the world.". 1 John 4:1.

"Is it insanity to believe that Christian Scientism is destined to make the most formidable show that any new religion has made in the world since the birth and spread of Mohammedanism, and that within a century from now it may stand second to Rome only, in numbers and power in Christendom?. If this is a wild dream it will not be easy to prove it so just yet, I think." Mark Twain's Christian Science, p. 49

"Is it time for regular Christianity to get alarmed? Or shall regular Christianity smile a smile and turn over and take another nap? Won't it be wise and proper for regular Christianity to do the old way, the customary way, the historical way—lock the stable door after the horse is gone?" —Mark Twain's Christian Science, p. 95.

Christian Science Exposed

CHAPTER 1.

Life of Mary Morse Baker Glover Patterson Eddy.

On the 16th day of July, 1821, in the village of Bow, N. H., Mary Baker made her advent into the world, in some particulars the most remarkable woman who has come upon the stage of action in recent years. She was born with a frail body, in obscurity, in a home of moderate means and without culture. Early in young womanhood, she was by fortuitous circumstances reduced to abject poverty and made a pensioner upon the liberality of relatives. Although a helpless invalid and without an income even to meet the returning demands of life, yet she has become a millionaire of more than national fame. Others would have failed where she has succeeded. In accounting for her success many things are to be considered. The first and chief of which is the credulity of a certain class of people, who are ready to embrace anything that is new, especially should it contain an element of mysticism.

Mary, as she was called in the family home, was the youngest of six children, three sons and three daughters; she was the petted and spoiled member of the household. Her education was limited; she was not fond of books, but self-assertive and presumptious. Mrs. Eddy says: "My father was taught to believe that my brain was too large for my body and so kept me much out of school. . . . . At ten years of age I was as familiar with Lindley Murray's Grammar as with the Westminster catechism; and the latter I had to repeat every Sunday. My favorite studies were Natural Phi-

losophy, Logic, and Moral Science. From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, Latin. After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream." (R. & I. p. 20.) If we were to accept the first part of this statement as true, the latter part we can not accept without the most conclusive proof, which is totally absent; and the writer after carefully studying the character of Mrs. Eddy can not accept any statement she makes without extrinsic evidence.

Georgine Milmine says, "The writer has talked with scores of Mary Baker's contemporaries in the New Hempshire villages where she lived." (G. M. P. 15). This witness, having had opportunity to converse with the early contemporaries of Mrs. Eddy and to look minutely into Mrs. Eddy's early history, must be regarded as a competent witness. This consideration gives weight to the following extracts:

"As Mary grew older she was sent to district school with her sisters, but only for a few days at a time, for she was subject from infancy to convulsive attacks of a hysterical nature" (G. M. p. 12). Her father moved from Bow in 1836 near to a place now called Tilton. Her old schoolmates say that she was indolent and spent her time lolling in her seat or scribbling on her slate and apparently was incapable of concentration or continuous thought. 'I remember Mary Baker very well,' said one of her classmates, now living in Tilton. 'She began to come to district school in the early summer of 1836. I recollect her very distinctly because she sat just in front of me, and because she was such a big girl to be in our class. I was only nine, but I helped her with her arithmetic when she needed help. We studied Smith's Grammar and ciphered by ourselves in Adam's New Arithmetic, and when she left school in three or four weeks we

had both reached long division. She left on account of sickness.'" (G. M. pp. 16, 17). "Mrs. Eddy's schoolmates are not able to reconcile her story with their own recollections. They declare frankly that they do not believe Albert Baker taught her Hebrew, Greek and Latin." (G. M. p. 18).

Her lack of education is the more apparent when it is understood that Mrs. Eddy's manuscript required much correcting on the part of editors and printers to make it intelligent to the reader. In 1885, Rev. James H. Wiggins, a Unitarian clergyman, became literary sponsor for Mrs. Eddy and revised the manuscript for the 1886 addition of S. & H., which he largely rewrote. After stating the interview that Rev. Wiggins had with Mr. Calvin Fry, Mrs. Eddy's secretary, and later with Mrs. Eddy herself relative to the manuscript, Georgine Milmine says, Mr. Wiggins sought a second interview with "Mrs. Eddy and told her that he could do nothing by merely correcting her manuscript; that to improve it he would have largely to rewrite it. To his surprise she willingly consented to this." (G. M. p. 328). This appears to be well authenticated and is corroborated by a comparison with previous editions. The syntax of these editions is so illy constructed as to render them almost unintelligible.

Mark Twain claims that Mrs. Eddy did not write "S. & H.," because she had not the ability to do so. He says "The known and undisputed products of her pen are a formidable witness against her. They do seem to me to prove, quite clearly and conclusively, that writing, upon even simple subjects, is a difficult labor for her; that she has never been able to write anything above third-rate English; that she is weak in the matter of grammar; that she has but a rude and dull sense of the value of words; that she so lacks in the matter of literary precision that she can seldom put a thought into words that express it lucidly to the reader and leave no doubts in his mind as to whether he has rightly

understood or not; that she cannot even draft a Preface that a person can fully comprehend, nor one which can by any art be translated *into* a fully understandable form; that she can seldom inject into a Preface even single sentences whose meaning is uncompromisingly clear—yet Prefaces are her specialty, if she has one. Mrs. Eddy's known and undisputed writings are very limited in bulk; they exhibit no depth, no analytical quality, no thought above a school composition size, and but juvenile ability in handling thoughts of even that modest magnitude. She has a fine commercial ability, and could govern a vast railway system in great style; could draft a set of rules that Satan himself would say could not be improved on—for devilish effectiveness—by his staff; but we know, by our excursions among the Mother Church's By-laws, that their English would discredit the deputy baggage-smasher. I am quite sure that Mrs. Eddy cannot write well upon any subject, even a commercial one." (Pp. 288, 289.)*

Mrs. Eddy and her biographer, Sibyl Wilbur, would tax our credulity by extravagant statements of Mrs. Eddy's early piety, their object being of course to impress the susceptible with the thought that Mary was peculiarly a child of destiny—to the intelligent reader such twattle is silly. Mrs. Eddy says, "Many peculiar circumstances and events connected with my childhood throng the chambers of memory. For some twelve months, when I was about eight years old, I repeatedly heard a voice calling me distinctively by name, three times in an ascending scale." She proceeds to give a detailed account of this incident, how her mother finally read to her the story "of little Samuel" and instructed her to answer as did he and that having done so "Never again to the material senses was that mysterious call repeated." (Ret. and Intro., p. 19.) She says, "At the age of twelve I was

*See Appendix A.

admitted to the Congregationalist (Trinitarian) Church. . . . My father's relentless theology emphasized belief in a final Judgment Day, in the danger of endless punishment, and in a Jehovah merciless toward unbelievers." In this connection she claims to be narrating what occurred between her and her father pending her reception into the Church. She speaks of how she revolted at such horrible doctrines, how she disputed with the pastor when he expounded the usual questions, how she stood her ground; then she adds, "He received me into their communion, and my protest along with me." (Retro. & Intro., pp. 22-25).

Mrs. Eddy framed her story evidently to impress the reader, that her history furnished a parallel with both Samuel and Christ. Her historian repeats these stories and expatiates upon them. Unfortunately for the Eddyites there appears a discrepancy in dates, between Mrs. Eddy's own statement and that of Sibyl Wilbur her apologist who says: "However, it was not until the age of seventeen that she was united with the Congregational Church." (Life of Mrs. Eddy, p. 31.) The question arises, why should Mrs. Eddy's great admirer, a writer who exalts her subject to the altitude of a spotless Saint, publish in cold type the statement of a fact, which contradicts the printed statements of Mrs. Eddy? The explanation is at hand. George milmine wrote a series of articles on Christian Science which were published in the McClure's Magazine from 1907 to 1908, and which have been revised and published in book form. On the twentieth page of this book can be found the following: "The official record bearing on this point, taken from the clerk's book of the Tilton Congregational Church, is as follows: 1838, July 26th, Received into this Church, Stephen Grant, Esq., John Gilly and his wife, Hannah, Mrs. Susan French, wife of William French, Miss Mary A. M. Baker, by profession, the two former receiving the ordinance of

baptism. Greenough McQuestion, Scribe." Mrs. Eddy was born July 16th, 1821; so her apologist was obliged to admit when confronted with the record that Mrs. Eddy had misrepresented the date of her admission into the Church. Let it be understood that Sibyl Wilbur's Life of Mrs. Eddy was copyrighted in 1907-1908 by the writer, and while not ostensibly a reply to Georgine Milmine's Life of Mrs. Eddy, yet it is covertly such. The reader will soon learn to question every thing that Mrs. Eddy says of a remarkable nature which tends to attest her high claim of piety, wisdom and divinity.

In considering Mrs. Eddy's traits of character from childhood to old age, we are forced to view her in any other aspect than that of probity, sincerity, integrity, veracity, not to mention piety. Note the discrepancy of five years in Mrs. Eddy's positive statement, that she disputed with the Congregational minister on doctrinal points when she was received into that church at the age of twelve, and the record which proves she was seventeen years of age. S. Wilbur tries to make it appear that the minister propounded the questions when Mrs. Eddy was twelve years old, but she was not received into the Church until five years later. The attempt is a failure, however, and Mrs. Eddy stands condemned by the record.

From childhood, Mrs. Eddy presented an air of vanity and sought to be peculiarly different in mannerism from other people. She was fond of boasting of her own endowments and achievements and of "blue blood." She exhibited a striking vanity for dress and the adjustment of her hair, that ringlets might be conspicuous and such outward ostentations as made her unpopular among the girls. Georgine Milmine enters into detail in depicting her traits of character, learning the same from Mrs. Eddy's former schoolmates with whom she conversed. Along with an indomitable will she

possessed a bad temper which she has exhibited throughout life. She inherited her iron will from her father, who is said to have been inexorable in his purposes. Mrs. Eddy's outbursts of temper often terminated in nervous paroxyms, or "fits." When she could not carry her point otherwise, she found hysteria an efficient means in accomplishing her purpose.

"These attacks, which continued until very late in Mrs. Eddy's life, have been described to the writer by many eye-witnesses, some of whom have watched by her bedside and treated her in Christian Science for her affliction. At times the attack resembled convulsions. Mary fell headlong to the floor, writhing and screaming in apparent agony. Again she dropped as if lifeless, and lay limp and motionless, until restored. At other times she became rigid like a cataleptic and continued for a time in a state of suspended animation. At home the family worked over her and the doctor was sent for, and Mary invariably recovered rapidly after a few hours. . . . . Outside the family, Mary's spells did not inspire the same anxiety. The unsympathetic called them 'tantrums,' . . . . . and declared that she used her nerves to get her own way ..... (her father) Mark Baker, came to share this neighborhood opinion in later years. . . . . A neighbor, passing the house one morning, stopped at Mark's gate and inquired why Mary, who was at that moment rushing wildly up and down the second-story piazza, was so excited; to which Mark replied bitterly: 'The Bible says Mary Magdalene had seven devils, but our Mary has got ten!'" (Gen. Mil., pp. 21, 22.)

Doubtless Mrs. Eddy was of a mercurial temperament, with highly wrought nerves which were more or less abnormal, so as to render her almost intolerant to contradiction or opposition, and this characteristic obtained with her throughout life. Mrs. Eddy's apologist does not deny that the re-

port did obtain that Mary had a bad temper, but she seeks to limit the allegation to one particular occasion and to the subject of religion. "The silly gossip of the world reported that she would not study her catechism. They said that Mary had a high temper for all her learning. . . . . They even said that Mr. Baker had reported in his anguish to his clergyman, 'If Mary Magdalene had seven devils, our Mary has ten.'" (Syb. Wilbur, p. 30). Instead of Mrs. Eddy's defender producing evidence to refute the charge of bad temper, she acknowledges that Mr. Baker is reported to have made the remark imputed to him. Mrs. Eddy's last husband confided to Mrs. Rice, who was at that time a staunch Christian Scientist, that he did "not believe that God Almighty could please his wife."

In pursuing Mrs. Eddy's history, the question arises why did she change her boarding place so often for several years following the year 1864? The solution of the question will be found in Mrs. Eddy's bad temper, and her disposition to dominate even to the extent of interrupting the marital relation in families. It is important to investigate this question. Mr. H. S. Crafts was one of Mrs. Eddy's first students and the first one to begin to practice the Quimby theory of mental healing; his card bears the date May 13, 1867, at which time he began to practice in Taunton. He worked in a shoe factory at the time Mrs. Eddy first met him at a boarding house in Lynn. She soon succeeded in getting him interested in Quimby's theory; for at this time Quimbyism was the chief topic of her conversation. Crafts was a spiritualist and was much interested in psychic phenomena. When he returned to his home in East Stoughton, he invited Mrs. Eddy to come to his home and teach him Quimby's method of healing. This she did and, as was usual with her, she created trouble in the family. Ira Holmes was Mrs. Crafts' brother. In Georgine Millmine's Life of Mrs. Eddy is to be found a

lengthy affidavit made by Mr. Holmes before Geo. O. Wentworth, Notary Public, Feb. 7th, 1907, in Stoughton, Mass., from which the following is taken: "While Mrs. Patterson lived in the house of Mr. and Mrs. Crafts, she caused trouble in the household, and urged Mr. Crafts to get a bill of divorce from his wife, Mary Crafts. The reason that Mrs. Patterson gave for urging Mr. Crafts to divorce his wife was, that Mrs. Crafts stood in the way of the success of Mr. Crafts and Mrs. Patterson in the healing business. Mrs. Crafts, my sister, was gentle, kind, and patient, and in no way merited Mrs. Patterson's dislike of her." (Geo. Mil., pp. 113, 114).

Turning to Mrs. Eddy's apologist, we find her statements increase our suspicion. She says, "The wanderings of the next few years need not have occurred, but for those inherent traits deep in human nature which show themselves as jealousy, envy, and resentment. Perfectly natural as an exhibition of human nature was the gradual revelation of Mrs. Crafts' state of mind. She resented playing the role of Martha in this household. . . . . Mrs. Crafts' jealousy which was only increased as the days drifted by and the life they all lived was shown to be without blame. . . . . Her jealousy may be regarded as natural by many, but it was certainly most unfortunate in that it presently cut off the development of her husband's work, and broke the continuity of Mary Baker's. . . . . But doubting relatives filled Mrs Crafts with dissatisfaction and suspicion. . . . . It brought about strained relations in the household and made a new adjustment of conditions necessary." (S. W., pp. 162, 165).

Let the reader note that Mrs. Eddy's defender, Sibyl Wilbur does not in any way controvert the oath of Mr. Ira Holmes, brother of Mrs. Crafts; but on the contrary she admits the disturbance and that strained relations were

brought about "in the household" by Mrs. Eddy, which she attributes to Mrs. Crafts' jealousy and finally to "doubting relatives" who "filled Mrs. Crafts with dissatisfaction and *suspicion.*" The fact is S. Wilbur had a difficult problem before her; and in seeking to solve it, she increased the suspicion contained in the Holmes' testimony.* No doubt Mrs. Craft's jealousy was natural as suggested above, but Sibyl Wilbur finds a solution of the frequent removals of Mrs. Eddy and the rumors which reflected on her moral character. She says. "Mrs. Eddy has told the author that her frequent removals during this period from one residence to another was due to the revolutionary character of her teachings. . . . . It was to the simple minded that she was constrained to address herself, and to the simplest society. How these uneducated and simple folk were variously wrought upon to receive and reject her compels the narration of many painful episodes. Of these Mary Baker was not unduly mindful." (S. W., p. 176).

This is an explanation that does not explain. To base these "painful episodes" upon the "uneducated and simple folk" cannot account for the stern facts of history which reflect upon the character of Mrs. Eddy.

We next find Mrs. Eddy at the home of Captain Nathaniel Webster, who resided at Amesbury, Mass.; this was in the autumn of 1867. It appears that she here found congenial companionship for a season with Mrs. Webster, who was a Spiritualist medium and a kind, benevolent woman. Mr. William R. Ellis was at this time living in New York with three motherless children, his wife, who was the daughter of Mr. and Mrs. Webster having died. In February, 1907, Mary Ellis Bartlett, a daughter of Ellis and a granddaughter of Captain and Mrs. Webster, appeared before Herbert P. Sheldon, Notary Public of the City of Boston, Mass., and

*See Appendix B.

made a lengthy statement under oath concerning Mrs. Eddy with reference to the Quimby controversy. In this statement there is an account of her ejection from the Webster home, from which I beg to submit the following: "Our family had always spent the summer school vacation at my grandparents' home in Amesbury, Mass., and when it was time to leave New York, my father always went to Amesbury in advance of the rest of us, in order to clear my grandmothers' house of broken-down Spiritualists and such persons. . . . . My father, upon first seeing Mrs. Glover in the house, * had told my grandmother that she, Mrs. Glover, should not be permitted to remain. . . . . My grandmother, upon being urged by my father and grandfather to dismiss Mrs. Glover, at last told her that she was no longer welcome and ordered her to go away. Mrs. Glover ignored my grandmother's request and continued to live in the house. . . . . Failing to succeed in getting Mrs. Glover to leave the house, my grandmother sent for my father. He arrived in the early evening of the following Saturday. When grandmother had told him of the trouble and how Mrs. Glover refused to go away, she asked my father to see if he could not make Mrs. Glover leave the house. My father commanded Mrs. Glover to leave, and when she steadfastly refused to go, he had her trunk dragged from the room and set it outside the door, and insisted upon her also going out the door, and when she was outside he closed the door and locked it." (Geo. Mil., pp. 116, 117.) Sibyl Wilbur comes again to the defence of Mrs. Eddy and gives an account of the incident from Mrs. Eddy's view-point; she says in part, "In Sardonic reminiscence the son has related that in spite of his mother's protests he dragged Mrs. Glover's trunk out upon the front veranda, ejected her into the night and storm, and locked the door upon

*After Mrs. Eddy separated from Dr. Patterson, she resumed the name of her former husband—Glover.

her . . . . . As a matter of fact the incident did not occur as related by descendants of the family. There was cause for much offense, but the cause decidedly lay not with Mrs. Glover. She left the house of her own volition, left it with the same composure that she had first entered it. And her leaving was justifiable." (S. W., pp. 178, 179.) It is apparent that the two witnesses agree as to the main facts, to-wit: That Mrs. Glover did stop for a time at Captain Webster's, that there was ground for offence and that Mrs. Glover left. The reader in making up his verdict will differentiate between the assertion on the one side and affidavit on the other.

Mrs. Eddy spent about two years in Stoughton at the home of Mr. Wentworth, whose wife studied the Quimby philosophy under Mrs. Eddy. A married son, whose name was Horace T. Wentworth, often visited the home of his parents; also a niece of the Wentworth's, whose name is now Mrs. Catherine I. Clapp, was constantly in and out of the house; so that these two were perfectly conversant with the family affairs. Things moved on smoothly for a season in the Wentworth home, for Mrs. Eddy could render herself exceedingly agreeable, even fascinating, when she so desired. Finally a breech occurred between Mr. Wentworth and Mrs. Eddy. Georgine Milmine says, "Mr. Wentworth was indignant because Mrs. Glover had attempted to persuade his wife to leave him and go away with her and practice the Quimby treatment. After this Mrs. Glover's former kindly feeling toward the family seemed to disappear." Her conduct was such that the Wentworth's felt impelled to dismiss her. H. T. Wentworth made oath to a statement Feb. 9th, 1907 in Broughton, Mass., from which I quote the following: "Mrs. Wentworth consulted a member of the family as to the best way to bring about Mrs. Glover's departure. By this time my mother was almost in a state of terror regarding Mrs.

Glover. She was so afraid of her that she hardly dared to go to sleep at night." (G. M., p. 124).

During the absence of the family, Mrs. Eddy left the Wentworth home, and took the train for Amesbury without giving notice of her departure. The family, returning at night and not finding Mrs. Eddy, supposed that she had gone to spend the night with a neighbor. They found the door to Mrs. Eddy's room locked; although they could hear nothing from her, they hesitated for a time to force admittance. The following account of the condition of the room is quoted from Horace T. Wentworth's affidavit referred to above: "A few days after Mrs. Glover left, I and my mother went into the room which she had occupied. We were the first persons to enter the room after Mrs. Glover's departure. We found every breadth of matting slashed up through the middle, apparently with some sharp instrument. We also found the feather-bed all cut to pieces. We opened the door of a closet. On the floor was a pile of newspapers almost entirely consumed. On top of these papers was a shovelful of dead coals. These had evidently been left upon the paper by the last occupant. The only reasons they had not set the house on fire evidently were because the closet door had been shut, and the air of the closet so dead, and because the newspapers were piled flat and did not readily ignite, were folded so tight in other words, they would not blaze'. Mrs. Clapp in her affidavit, substantiates this statement." (Geo. Mil., p. 125).

No doubt the reader is desirous to know the explanation submitted by Mrs. Eddy's apologist, Sibyl Wilbur. She attributes much of the trouble that Mrs. Glover encountered to the habits of Mrs. Eddy, claiming, "She invariably mingled with them and through them kept in touch with the world. She had a great work to do; She was possessed of her purpose like Paul the Apostle. . . . . Of course, simple-minded people who take life as it comes from day to day finds any one

with so fixed an object in life a rebuke to the flow of their own animal spirits." From Georgine Milmine's view-point, Mrs. Eddy appeared in quite a different role, as may be seen from the following extract: "Wherever she went, she took her place as the guest of honor, and she consistently assumed that she conferred favour by accepting hospitality. She did not hesitate to chide and reprimand members of the families she visited, to criticise and interfere with the administration of household affairs." (p. 119.) No doubt this answers the question "Why Mrs. Eddy shifted homes so often."

But back to the explanation of Mrs. Eddy's apologist of the Wentworth affair. In describing the different members of the family she says, "Horace was something of a scoffer, without any leanings toward religious inquiry. Horace Wentworth, the scoffer, has in late years done more than scoff at the memory of his mother's guest. He has made allegations of a grave nature against Mary Baker Eddy . . . . . The apparent foundation for such slanderous gossip is that the children playing roughly in Mrs. Glover's room tore the matting with their heavy shoes, and some dead ashes were laid on a newspaper to be removed with the rubbish . . . . . But the scoffings of the son and the mimicry and mockery of his cousin Kate (Mrs. Catherine Clapp) did create a discord in the home which came to wear on Mrs. Glover's mind. . . . . There seemed to be a hopeless division in the family over her, her personality, her teaching, her interpretation of the Bible." (Sibyl Wilbur, pp. 186, 187).

After these remarks the apologist proceeds to say that Mrs. Eddy just made up her mind to leave and that, "She acquainted Mr. and Mrs. Wentworth with her intentions. . . . . She was escorted to the train by the elder Mr. Wentworth." (p. 188).

In this instance, as in the others examined, we have

counter statements and must decide which side presents the most plausible testimony. The witnesses all agree on the main facts, to-wit: That Mrs. Eddy did stop for a time at the home of the elder Wentworth, that there was trouble in the family over the "personality" of Mrs. Eddy; that she left; that the matting was rent; that some ashes were found on a newspaper in Mrs. Eddy's apartment after she had gone. Sibyl Wilbur says the rents in the matting were caused by the romping of the children. Mark you, there were only three children, the eldest H. T. who was married, Lucy the only daughter, who was about fourteen years of age, and Charles about seventeen. "The dead ashes were laid on a newspaper to be removed with the rubbish," is a statement contrary to all custom and cannot be true. No explanation is offered respecting the cuts in the feather-bed. Sibyl Wilbur in this instance puts her own word against the affidavits of two reputable deponents.* This transaction occurred sometime in the year of 1870. The affidavits referred to in the foregoing were not made until sometime in 1907, Mr. H. T. Wentworth and Mrs. K. Clapp, having grown old, could have no design except to subserve the cause of truth. These instances connected with this particular phase of Mrs. Eddy's biography, presents her as a troublesome, intermeddling and illnatured woman.

Further evidence that Mrs. Eddy was through life a turbulent character, and not the spotless saint worshipped by her devotees, is given by her constant difficulties with her students and her law suits. She entered into a contract with Richard Kennedy in June, 1870, which was to continue for three years. Kennedy was to practice healing and to divide receipts with Mrs. Eddy, who was to teach and retain all she made. They began their operations in Lynn.

Georgine Milmine says, "He [Kennedy] found that the

*See Appendix C.

Quimby method was, like every other method of treating disease, limited in its scope, and urged Mrs. Glover to modify her sweeping statements concerning its possibilities—which greatly angered her. His common-sense rebelled when Mrs. Glover told her students that she could hold her finger in the flame of a candle without feeling pain, and her grim ambition rather repelled him. . . . . Her tyranny in trivial matters tried even his genial temper. . . . . On Thanksgiving night of that year (1871) Mrs. Glover and Kennedy went to Mrs. Dame's new home to play cards. At the card-table Kennedy and Mrs. Glover played against each other, Kennedy and his partner playing, apparently, the better game. Mrs. Glover, who could not endure to be beaten in anything, lost her temper and declared that Richard had cheated." . . . . . This gave offence to Kennedy. When they returned to their home, Kennedy tore up the contract, threw it into the fire, and told Mrs. Glover that he would not regard it any longer. "Mrs. Glover threatened and entreated, but to no purpose, and even when she fell to the floor in a swoon Kennedy was not to be moved." (G. M., pp. 152, 153). They did separate in a few months and Kennedy opened up an office of his own in Lynn and had good success as a mental practitioner. Mrs. Eddy's advocate, Sibyl Wilbur claims that there was no personal difference between Mrs. Eddy and Kennedy, but that the difference was of doctrine. She says, "That Kennedy actually could not, or would not understand that a line of cleavage separated Mind Science from mesmerism. Mary Baker now realized. . . . . This divergence of view, that culminated in the severance of their relations, was developing for several months." (S. W., pp. 204, 205).

This is dodging the issue. There was no such difference as Miss Wilbur indicates existing between them; but Kennedy had too much comon-sense to believe that Mrs. Eddy could put her finger in the fire without pain. And because he

dared to tell her that the Quimby method was limited in scope, she became exceedingly angry. It was her fits of bad temper and extravagant statements, not her doctrine in the main, that caused the dissolution and separation. Up to the time Kennedy left her, she taught and practiced manipulation, the wetting of the hands in water and stroking the face of the patient. Mr. Kennedy was a witness against Mrs. Eddy in a suit which she brought against George H. Tuttle and Chas. S. Stanley. The following is quoted from his testimony: "She told me she had expelled Mr. Stanley from the class. . . . . that his faith in a personal God and prayer was such that she could not overcome it—she used the word Baptist in connection with him for he was a Baptist—but it was the same with all creeds. So long as they believed in a personal God and the response to prayer, they could not prosper in the scientific religion—I performed the manipulation of Mr. Stanley as follows: Mrs. Eddy requested me to rub Mr. Stanley's head and to lay special stress upon the idea that there was no personal God, while I was rubbing him." (G. M., p. 145.) But when Kennedy left Mrs. Eddy, she had to resort to some subterfuge to protect her interest against Kennedy, who continued to practice just as Mrs. Eddy had taught him. So she discontinued manipulation and declared it was mesmerism. She denounced Kennedy as a mesmerist. She became very bitter in her attitude towards him. Even in her lectures to her pupils, she would consume half her time in animadverting upon Kennedy's ingratitude and treachery.

E. H. Tuttle and Chas. S. Stanley entered into a contract with Mrs. Eddy to receive instruction from her in mental healing; this gave rise to a law-suit. The following is the contract in part: "Lynn, Aug. 15, 1870. We, the undersigned, do hereby agree in consideration of instruction and manuscripts received from Mrs. Mary B. Glover, to pay one

hundred dollars in advance and ten per cent annually, on the income that we receive from practicing or teaching the science. We also agree to pay her $1000.00 in case we do not practise or teach the above mentioned science that she taught us. (Signed)

L. H. Tuttle,
Chas. S. Stanley.

(Geo. Mil., p. 140).

As appears from the extract and from Kennedy's testimony given above, Mrs. Eddy soon dismissed Stanley from her class. In 1879, Mrs. Eddy sued Tuttle and Stanley in the Essex County, Mass., Court on breach of contract. The case was tried before Judge Geo. F. Choate. The records show the testimony of Stanley, Tuttle, Mrs. Eddy and Kennedy, who was associated with Mrs. Eddy at the time. Stanley and Tuttle were her former students. From page 140 to 146 in the Life of Mrs. Eddy by G. M. can be found an interesting account of this trial.

The writer submits brief extracts from the witnesses. Stanley testified in part as follows: "She [Mrs. Eddy] said she taught setting bones and obstetrics—she said she could teach me in six weeks to be as good a phyiscian as any in the City. She wanted $100. I said I was too poor and could not pay—I left. My wife and I went again in the evening, and she urged me—finally I paid her twenty-five dollars advance. . . . . I asked her to postpone my lessons till, etc.—She said you don't require to eat in order to live. I said yes. She said she had got so far she could live without eating. She called me and Tuttle into a room, and showed me a paper. When she asked us to sign, I objected. . . . . I signed the agreement. . . . . She turned me out of the class at the end of three weeks. She told me I couldn't practice her method anyway because I was a Baptist—We were to have

a six weeks course, and it was at the end of two weeks she told me to leave."

The following is taken from Tuttle's testimony. "She, [Mrs. Eddy] said he couldn't be a success in this line so long as he adhered to the Baptists faith. She said she could walk on the water—Could live without eating—He (Stanley) disputed with her—Offered to stand it without eating as long as she, and she backed down—She was to enable us to heal all diseases—bone-setting—obstetrics—and to treat everything successfully. . . . . She taught rubbing, putting hand in water and upon the stomach, etc. She claimed that Stanley must surrender the Baptist as every other creed." The following is from Mrs. Eddy's testimony: "Don't recollect that I said it would cure *all* diseases. I didn't limit or unlimit it . . . . . I presume I intended him to understand that it was a better method than any other. . . . . I did teach the laying on of hands—not with power—I did teach manipulation in Sixty-seven, Sixty-eight and Sixty-nine and in Seventy—I ceased. I can't tell the date—Can't tell if Seventy, Seventy-one."

Judge Choate decided for the defendants. How unjust it was for Mrs. Eddy to undertake to distort money from a man on breach of contract when she was wholly responsible for the breach. We are struck with the wonderful things she claimed to be able to do. But comment is unnecessary. S. Wilbur dismisses the incident without reference to the law-suit. She says: "The controversial Baptist affected the harmony of a class where other members had risen above creed into the consideration of pure Christianity. His arguments recurred from day to day until Stanley broke away from Mrs. Glover's teaching. . . . . Indeed she dismissed him for lack of teachableness." (p 200).

George W. Barry a student, who claimed to have been cured of consumption by Mrs. Eddy and who for a time was

much devoted to her, addressing her as "Mother," afterward brought suit against her for services rendered, extending through a period of five years; he got judgment against her for a part of the amount claimed. This suit was brought in the Spring of 1877.

Daniel H. Spofford became a student of Mrs. Eddy in April, 1875. He became at once an enthusiastic follower, and a successful practitioner as he was of such a turn of mind that he could easily imbibe Mrs. Eddy's vagaries. At an early date Mrs. Eddy employed him to take charge of her publishing interests and push the sale of her books. To bring out the first edition of "Science and Health," published in 1875, it was necessary to borrow money to pay the publishers. This Mrs. Eddy did. Two of her students, Miss Elizabeth Newhall and George Barry, let her have $1500.00. But Mrs. Eddy made so many changes in the proof after the plates were cast that the cost of the edition was increased to $2,200, which was paid by the above named parties. The price of the book was $2.25 at first, but the sale dragged and the price was reduced to one dollar. A coldness sprang up between Mrs. Eddy and Spofford, which was increased when Spofford closed out the sale of the books and turned over six hundred dollars to Barry and Miss Newhall. Mrs. Eddy claimed the money should have been turned in to her to be invested in another edition. On the contrary, Spofford contended it legitimately belonged to the parties who advanced the money. "Mr. Barry and Miss Newhall lost over fifteen hundred dollars on the edition, and Mr. Spofford paid out five hundred dollars of his own money for advertising and personal expenses, besides giving his time for several months. Mrs. Eddy made no effort to reimburse them." (G. M., p. 233). The disagreement between Mrs. Eddy and Spofford increased and resulted in Spofford's expulsion from the Christian Science Association in January, 1878.

Mrs. Eddy taught her followers that there was no such thing as devotion to revealed truth which did not include devotion to the revelator. She was impatient of any contradiction and when any one of her students questioned her judgment she would reply, "I am wisdom and this revelation is mine," and this was the end of controversy. When any one of the Christian Scientists broke with Mrs. Eddy she charged them with immorality and on this charge expelled them from the Association. There was no way to avoid this. She would not permit a member to withdraw honorably and in peace. They had to submit to expulsion.

A bill was filed in the Supreme Judicial Court at Salem in 1878 charging Mr. Spofford with practicing witchcraft upon Lucretia L. S. Brown of Ipswich, who was one of Mrs. Eddy's disciples. Miss Brown was under the treatment of Miss Dorcas Ransom and when she grew worse, Miss Ransom appealed to Mrs. Eddy for advice. She declared that it was Spofford's mesmeric influence over Miss Brown that neutralized the healing efficacy exercised by Miss Ransom, for Mrs. Eddy had previously charged Spofford with practicing animal magnetism. She had imbibed as strong hatred for Spofford as she had for Kennedy. Mrs. Eddy had a number of her students to take up Spofford mentally and often for two hours at a time, mentally suggest that he had no power to heal and must cease to practice. These people actually lived in dread of mesmeric power. Mrs. Eddy's attorney declined to represent the prosecution, therefore it devolved upon a student of Mrs. Eddy, Edmond I. Arens, to do so. On the 14th of May, 1878, the Supreme Judicial Court opened in Salem. Mrs. Eddy attended and was much interestel in the trial. The case came before Judge Horace Gray. Mr. Spofford was represented by Attorney Noyes who filed a demurrer, sustained by the judge, who declared "with a smile that it was not within the power of the Court to control Mr.

Spofford's mind." This was an instance of history repeating itself, for it was at Salem two hundred years ago people were tried for witchcraft. So it is but one step from Christian Science to Witchcraft. Indeed, if Mrs. Eddy's teaching is true, that an enemy can retard our business, defeat our purposes, bring distress and sickness upon us—in other words, put a spell upon us, what consitutes the difference between such a doctrine and witchcraft?

Mrs. Eddy, previous to this suit had sued Mr. Spofford for a claim of tuition and a royalty on his practice. Commenting on the above occurrence Sibyl Wilbur says: "Nor was Mrs. Eddy at all surprised at the decision of the judge that it was not in the power of the court to control Mr. Spofford's mind. 'Most certainly it was not in the power of the court,' Mrs. Eddy declared to her students. She rebuked them severely." (p. 242). Why rebuke the students? She alone was responsible for bringing the suit. Mrs. Eddy sued Kennedy for past tuition, but lost the suit. Mr. Spofford had been one of Mrs. Eddy's most efficient and trusted students, but after he left her she denounced him, expelled him from the Association, persecuted him, and she and her followers did many things to discredit him. He was called a mesmerist, and was accused of exercising an adverse power over Mrs. Eddy and her students, and they treated against his mental power.

"By this time Mrs. Eddy's hatred for Mr. Spofford had reached the acute stage, where it kept her walking the floor at night, declaring that Spofford's mind was pursuing and bullying hers, and that she could not shake it off. Mr. Eddy, a helpless spectator of his wife's misery, used to declare that the man ought to be punished for persecuting her, and he believed that Spofford's mind was on their track night and day, seeking to break down Mrs. Eddy's health, to get their property away from them and to overthrow the move-

ment." (G. M., p. 250). Mr. Eddy suffered greater torture from the dread of the mesmerist than did Mrs. Eddy, if there was any difference.

About this time a stirring event occurred. A man appeared at Mr. Spofford's office, situated on Tremont St., in the City of Boston, and introduced himself as James L. Sargent. He asked Mr. Spofford concerning two men whose names were Miller and Libby. When Mr. Spofford answered that he did not know the men, he was told of a plot to kill him. His visitor claimed that he had been offered five hundred dollars for the job and that seventy-five had been paid in advance. He said he did not intend to commit the deed, but he did intend to get all the money out of it he could. He also said he had apprised State Detective Hollis C. Pinkham and he had asked him to watch the case. Mr. Spofford called upon Mr. Pinkham and found that Sargent, who was a saloon-keeper, had informed him of the plot, but little thought had been given to the tale, as the man had a bad character; however, he said he would investigate the matter. After several days had passed, Sargent called again on Spofford and told him that Miller and Libby were pressing the matter. Sargent suggested to Spofford to go with him to his brother's house at Cambridgeport and remain secluded there while he (Sargent) would try to collect the money from Miller and Libby. After consulting Detective Pinkham, Mr. Spofford did as Sargent advised him. Sargent was to keep him posted, but this was not done, and after remaining there for two weeks Mr. Spofford returned to Boston.

Spofford's absence caused much alarm among his friends and the papers contained advertisements of his mysterious disappearance. Edmond J. Arens and Dr. Asa G. Eddy, husband of Mary B. G. Eddy were arrested, charged with conspiracy to murder D. H. Spofford. On the afternoon of Nov. 7th, 1878, Miller and Libby appeared in Court to an-

swer to the indictment. Attorney H. W. Chaplin appeared for the prosecution. He contended that he should be able to prove directly that the defendants had conspired to take the life of Mr. Spofford, and that Sargent had been paid near two hundred dollars of the five hundred dollars due him for the job. J. L. Sargent testified "that he had become acquainted with a man who gave his name as Miller," but whom he recognized as Arens, that he told him, "he wanted a man licked so that he couldn't come to again." "I told him I was just the man for him, and Arens said that old man (Libby) would not pay out more money than was absolutely necessary to get the job done as he had already been beat out of seventy-five dollars. I met Arens the following Saturday. . . . He said Libby wanted to see me himself. . . . . He selected a spot in a freight yard. . . . .I . . . . got. . . . Collier to go with me. Collier secreted himself in a freight car with the door partly opened, so that he could overhear our conversation, and at the appointed time I met Arens and a man who was known to me as "Libby," but whom I recognize as the defendant, Eddy . . . . . Eddy asked me how much money I wanted to do the job, and I told him I ought to have one hundred dollars to start with. . . . . Arens passed me seventy-five dollars. . . . . A few days later I met Arens again, and he said he would bring me directions how to find Dr. Spofford."

"Their plan," Sargent said, "had been to take Spofford out on some lonely road under pretence of taking him to see a sick man, and have him knocked in the head with a billy, afterward causing the horse to run away after the body had been tangled in the harness." . . . . . "They met in Lynn on Monday, after the disappearance of Spofford. Mr. Eddy was also there and paid the witness twenty dollars. Another witness testified; her name was Mrs. Jessie MacDonald and she had been Mrs. Eddy's house-keeper for eight months. She had never seen Spofford, but she had heard Mr. Eddy

say "that Spofford kept Mrs. Eddy in agony, and that he would be glad if Spofford were out of the way. She had heard Mrs. Eddy read a chapter out of the Old Testament which says that all wicked people should be destroyed." James Kelley testified to holding a conversation with Sargent, "who told him of the job he had on hand." John Smith, Sargent's bartender, testified that "he saw Arens in Sargent's saloon four times." Laura Sargent, James Sargent's sister, who kept a house of ill-fame on Bowker St., testified that "Sargent had a room in her house, and that Arens had come there three or four times to see him." Hollis C. Pinkham, the detective, employed on the case, "said that Sargent had acquainted him with the case and that he had told Sargent to go ahead and find out all he could, that he had seen Sargent and Arens together in conversation on the Commons; that he had followed Eddy to his home in Lynn and had seen Sargent go toward the door of Eddy's house there" . . . . . that Arens had maintained he had never seen or known Sargent, even when confronted with Sargent." "Detective Chas. Philbrick, also employed on the case, testified that he had seen Sargent at Eddy's house in Lynn. He corroborated the evidence of Pinkham." George A. Collier, a carpenter, testified that "he went with Sargent to the freight house and concealed himself in an empty car with the door ajar, that he might hear a conversation between Sargent and another man." His testimony sustained Sargent's as to what occurred.

Mr. Cornell, counsel for the defendants, submitted the case without offering any evidence. No argument was made on either side. Judge May who was trying the case said in his opinion there was sufficient evidence to bind the parties to appear before the Superior Court, so he fixed the amount of bail at three thousand dollars each. When the Superior Court convened in December, 1878, the Grand Jury indicted E. J. Arens and Asa G. Eddy for conspiracy to murder.

The case came up for trial on Jan. 31, 1879, and the District Attorney, Oliver Stephens, Esq., dismissed the case on payment of the cost by defendants. Georgine Milmine says, "There is no memorandum filed with the papers in the case to show the reason for the *nol pros.,* and a letter of inquiry sent July, 1905, to the late Oliver Stephens, District Attorney, elicited the reply that he had kept no data concerning the case, and the circumstances which had caused him to enter a *nol pros.,* had gone from his mind." (p. 258.) This was very remarkable action, and leaves the reader to suspect bribery or some mysterious dealing. Mrs. Eddy controlled large sums of money.

Six days before Mr. Spofford secreted himself at Cambridgeport, he received a letter from Mrs. Eddy, written from Number Eight Broad St., Lynn, in which Mrs. Eddy invited him to come back to her fold. In the "Science and Health" edition of 1881, Mrs. Eddy discussed the conspiracy question and quotes this letter as proof that she was at that time trying to reclaim Spofford. Mr. Spofford thinks Mrs. Eddy wrote this letter that it might be found in his papers after he had been murdered to relieve her of suspicion. If the reader desires to know more about this case he will do well to secure "The Life of Mrs. Eddy" by Georgine Milmine, and he will find an interesting account given on pages 250-267. At the time this incident is said to have occurred, E. J. Arens was a student of Mrs. Eddy and was held by Mr. and Mrs. Eddy in high esteem. Mrs. Eddy's apologist, Sibyl Wilbur, gives a lengthy account of this case. She agrees substantially with Georgine Milmine in several particulars of the story, to-wit: As to the number and character of the witnesses, the absence of Spofford, the plot to murder, the amount mentioned to be paid for the bloody deed, the names of the attorneys, in fact every thing. But she contends that it was a trumped up affair to injure Mr. and Mrs. Eddy.

She submits a statement purporting to be an affidavit from George A. Collier, who had testified against Arens and Eddy in the investigation to the effect that he had then sworn a lie. But this statement lacks the certificate of a Notary Public to make it legal. Then again she presents some statements which go to prove an alibi. She says, "Mrs. Eddy, however, did not rest after the peremptory dismissal of the case, but remained active in the defense of her husband's honor." (p. 256). Later on Mrs. Eddy had trouble with E. J. Arens, who after leaving Mrs. Eddy wrote a book on mental healing, and Mrs. Eddy sued him for trespassing upon her copyright and obtained judgment against him.

Mary Baker was married Dec. 12, 1843, to George W. Glover; at this time she was twenty-two years of age. To this union a son was born. Mr. Glover died in June, 1844. On the 21st day of June, 1853, Mary Baker Glover was married to Dr. Daniel Patterson; she was then about thirty-two years old. Mrs. Eddy says: "My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me." (Ret. & Intro. p. 32.) Mrs. Eddy and Dr. Patterson separated in 1866. Mrs. Eddy gives the following account of the affair: "My second marriage was very unfortunate, and from it I was compelled to ask for a bill of divorce, which was granted me in the city of Salem, Mass." (Ret. & Int. p. 32). Mrs. Eddy fails to tell us why she was compelled to ask for a divorce, but her apologist, Sibyl Wilbur, tells us: "Dr. Patterson . . . . . left Lynn mysteriously, deserting her and not only did he leave her but did so shamefully. He eloped with the wife of a wealthy citizen who had employed his services professionally." She proceeds to say, that afterwards the woman returned and called upon Mrs. Eddy to intercede with her husband to receive her back to his embrace, and that the husband through the intercession of

Mrs. Eddy did take his repentant wife back; that Dr. Patterson had spoken of his wife's righteousness;" that "he came back to ask forgiveness after the elopement. . . . . But his wife did not receive him;" that he afterwards roamed from town to town in New England;" that he lost his social standing and his practice; and "he at last retired to live the life of a hermit in Saco, Me." (Life of Mrs. Eddy, pp. 137-139).

The most of this story appears to be an after thought. The writer does not cite any authority whatever. Doubtless, her information came from Mrs. Eddy and we have learned not to rely upon Mrs. Eddy's statements, for she is totally unreliable. Mrs. Eddy wrote a letter to the Boston Post, March 7, 1883, in which she says: "In 1862 my name was Patterson; my husband Dr. Patterson, a distinguished dentist. After our marriage I was confined to my bed with a severe illness, and seldom left bed or room for seven years when I was taken to Dr. Quimby, and partially restored. I returned home, hoping once more to make that home happy, but only returned to a new agony, to find my husband had eloped with a married woman from one of the wealth families of that city, leaving no trace save his last letter to us, wherein he wrote 'I hope sometime to be worthy of so good a wife." This statement of Mrs. Eddy is quite vague. She does not say in what city she was living when her husband left, or whether it was on her return from Quimby the first or second time. The inference properly drawn from the letter plainly implies that it was on her return to Sanbornton Bridge in 1862. If so, she plainly contradicts the facts of history as it was in 1866 that Dr. Patterson left her. But Mrs. Eddy's statement, that Dr. Patterson left "no trace save his last letter to us wherein he wrote 'I hope sometime to be worthy of so good a wife,' does not agree with the statement of Miss Wilbur, who says: "He (Dr. Patterson) came back to ask forgiveness after the elopement. . . . . But his wife

did not receive him. 'The same roof cannot shelter us' she said quietly." (p. 138). It is utterly impossible to reconcile these conflicting statements.

The following facts are stated by Georgine Milmine: "In the spring of 1866, Dr. and Mrs. Patterson took a room in the house of P. R. Russell, at the corner of Pearl and High Streets, Lynn. Here after about two months, Dr. Patterson finally left his wife, and they never lived together after this time. . . . . After leaving his wife, Dr. Patterson went to Littleton, N. H., where he practiced for some years. Afterwards he led a roving life . . . . . until he at last went back to the home of his boyhood at Saco, Me., where he secluded himself and lived the life of a hermit untid his death in 1896."

Whatever may have been the cause of his leaving, Mrs. Patterson did not, at that time, claim the sympathy of her friends on account of it, and to her landlord and his wife she maintained silence on the subject, merely saying, in answer to inquiries, that he had gone away. According to Mrs. Patterson's relatives, her husband went about the separation deliberately announcing his intention and his reason to her family, and making what provision he was able for her support. For several years he paid her $200.00 annually. P. R. Russell, at whose home the Pattersons were stopping at the time Dr. Patterson left his wife, made an affidavit respecting the matter, from which I quote the following: "While they were living at my house, Dr. Patterson went away and did not return. I do not know the cause of his going. I never heard that he eloped with any woman, and I never heard Mrs. Patterson say he had eloped with any women. Mrs. Patterson never said any thing whatever to me on the subject of her husband's departure. I never heard any thing against Dr. Patterson's character either then or since." (Georgine Mil., pp. 107-108). The unbiased reader can but conclude with the evidence herein presented

that Mrs. Eddy's statement about her husband eloping with another woman is a fabrication pure and simple.* The versatile Sibyl Wilbur is constrained to admit the Dr. Patterson did converse with his wife's sister, Mrs. Tilton in reference to the matter and that Dr. Patterson did pay Mrs. Eddy an annual stipend. But she says that Mrs. Tilton offered to build Mrs. Eddy a home after the separation. This is untrue, for the year before, 1865, Mrs. Tilton cut off all communication with Mrs. Eddy and would never have anything more to do with her; she even requested on her death-bed that Mary should not be allowed to see her or to attend her funeral. It is a remarkable fact that all of Mrs. Eddy's relatives abandoned her, and by so doing expressed a want of confidence in her.

Mrs. Eddy was a grass widow and did not have scriptural grounds for divorce, when she was married to Asa Gilbert Eddy on the first day of January, 1877, in her fifty-sixth year. It appears that she was four times married. The writer has before him a tractate written by Rev. N. T. Whittaker, D.D. on Christian Science; in this he gives Mrs. Eddy's full name as, Mary Baker Morse Glover Patterson Eddy. In a booklet, written by Julius A. Dresser on "The True History of Mental Science" may be found a foot note made on the following quotation from Mrs. Eddy: "My first husband was Col. Glover of Charleston, S. C." The foot note reads thus: "An earlier husband by the name of Morse, not 'Mason' as erroneously stated in the Arena, May, 1899." (p. 43). This is all the information the author can find respecting this early marriage. Mr. Dresser was personally acquainted with Mrs. Eddy and taught her, as we shall see, the rudiments of Christian Science, teaching her the Quimby Philosophy. Therefore it is reasonable to suppose that he was conversant with her past history.

*See Appendix D.

Soon after the death of Mr Eddy, which occurred on June 3, 1882, Mrs. Eddy sent a telegram to Calvin A. Frye, of Lawrence, Mass., a former student to come to her. This he did. He became associated with Mrs. Eddy as a member of her household at the age of thirty-seven years, and has continued with her during all the intervening years. His relation to Mrs. Eddy is anomalous, and no dictatorial or contumacious bearing from within, nor contumely from without has affected his fidelity to his trust. Mr. Frye is a man advanced in life, and "whether he feels the grave charges which have recently been brought against him, or the ridicule of which he has long been the subject it is not likely that anyone will ever learn from Mr. Frye." Some somber shadows have fallen upon Mrs. Eddy because of this relation.

Mrs. Eddy's attitude towards her son, her only child, has been remarkable. It appears from all the facts of history gleaned from every source, that Mrs. Eddy from the very beginning had little or no maternal love for her son; on the contrary she exhibited an aversion for him. Her own father remarked: "Mary acts like an old ewe that won't own its lamb, she won't have the boy near her." Whatever may be Mrs. Eddy's profession of maternal devotion found in "Retrospection and Introspection" and repeated by Sibyl Wilbur, the facts remain that she never had her child with her, and finally gave him away. She claimed while a widow at her father's house that the noise of the child disturbed her, she being an invalid. So the child was sent to Mahala Sanborn or to her sister, Mrs. Tilton. Georgine Milmine says, "So when Mahala Sanborn married Russell Cheney and was preparing to move away from Tilton, Mrs. Glover begged her to take George to live with her permanently." (p. 32). This she did; and when she and her husband moved away to the far west they took George with them. He was then thirteen years old. Mrs. Eddy's account of the separation of herself and son will not bear close inspection. She says, "A plot was

consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West. After his removal a letter was read to my little son informing him that his mother was dead and buried.....And I was then informed that my son was lost. Every means within my power was employed to find him, but without success. We never met again until he had reached the age of twenty-four.....It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the science of being." (Ret. & Intro. pp. 32, 33).

So, Mrs. Eddy, when she penned the above, was just dreaming and certainly did not intend sensible people to believe such a plot possible, when no cause for such existed. As a matter of fact, the Cheneys settled in Enterprise, Minn., and Mrs. Eddy often heard from her son. The Cheneys frequently wrote to their friends and relatives, whom they had left behind, and in these letters spoke of George's development. "Mr. Cyrus Blood of North Grotan, one of George Glover's early chums, remembers a visit he paid to Dr. Patterson, during which Mrs. Patterson read a letter from George, in which he told her of leaving the Cheneys and enlisting in the Civil War." (Geo. Mil., p. 37). For a detailed account of Mrs. Eddy's coldness toward her son in 1898, when he paid his mother a visit; how she met her son in 1879, for the first time after their separation, at which time George was living in Minnesota; how in 1887 he proposed to visit her and spend a few months with her; and how she actually asked him not to do so, the reader is referred to Geo. Mil.'s L. of Mrs. E. The following extract is from a letter dated Oct. 31st, 1887, written at the time he proposed to visit her: "If you come after getting this letter I shall feel you have no regard for my interests or feelings, which I hope not to be obliged to feel.....As ever sincerely, Mary B. G. Eddy." She wrote to her son in 1907

and asked him to transmit to her all her letters to him and facts respecting the suit he had entered against her trustees that her estate might be committed to the management of a receiver.

"This lawsuit disclosed one interesting fact; namely, that while in 1893 securities of Mrs. Eddy amounting to one hundred thousand dollars were brought to Concord, while in January, 1899, she had $236,200.00, and while in 1907 she had about a $1,000,000.00 worth of taxable property, Mrs. Eddy in 1901 returned a signed statement to the Assessor at Concord that the value of her taxable property amounted to about $19,000.00. This statement was sworn to year after year by Mr. Frye." (Geo. Mil., p. 457). I suppose that Mrs. Eddy was just making "a record of dreams" which have "no place in the science of being."

Mrs. Eddy has been an invalid for the greater part of her life. Tracting her history from childhood to old age we find Mrs. Eddy suffering more or less from nervous debility. At times, when a widow at her father's house and in the home of her sister, Mrs. Tilton, she was rocked to sleep like a child in the arms of her father or some other male member of the household. She was rocked in a large cradle and swung in a swing for hours at a time. Dr. Patterson, her third husband, carried her from one place to another in his arms. Her spells of hysteria continued. In the autumn of 1862, when Mrs. Eddy reached Portland to be treated by Dr. Quimby, she had to be helped up stairs. After she claimed to have been healed by Dr. Quimby and had gone to her home, she wrote to Dr. Quimby from Warren, Me., March 31st, 1864, as follows: "I wish you would come to my aid and help me to sleep Dear Doctor. What could I do without you?" Mrs. Marinda Rice, was one of Mrs. Eddy's most loyal students and often attended her in her paroxisms of hysteria. Mrs. Rice says, "That during these attacks the poor woman would often lie unconscious for hours to-

gether; at other times she would seem almost insane, would denounce all her friends.....Mrs. Rice remained her friend for about twelve years—Mrs. Glover rarely kept her friends so long." (Geo. Mil., p. 159). In April, 1877, Mrs. Eddy wrote to one of her students in part as follows: "Dear Student: I am in Boston to-day feeling very little better for the five weeks that are gone.....All of a sudden I am seized as sensibly by some other belief as the hand could lay hold of me my sufferings have made me utterly weaned from this plane." (Geo. Mil., p. 215). She speaks of being unable to work and says: "I do nothing else when I have a day I can work." About the year 1879, Mrs. Eddy began to develop palsy which was indicated by violent trembling and shaking of the head. After the death of Mr. Eddy, Mrs. Eddy went with Mr. Buswell and others of her most devoted followers to spend the summer in Virginia. Mr. Buswell says, "Mrs. Eddy was in an excessively nervous and exhausted condition, approaching nervous prostration, and that he was called up night after night to treat her for those hysterical attacks from which she was never entirely free." (Geo. Mil., p. 293). From time to time we find Mrs. Eddy a sufferer. One night Mrs. Eddy had a violent attack of toothache and walked the floor in a rage of pain. Mental treatment was abandoned and some of her students went out in quest of a dentist. Mrs. Eddy felt called upon to reply to rumors that continued to go the rounds in Lynn that she was addicted to the use of morphine. She says, "Years ago when the mental malpractice of poison was undertaken by a mesmerist, to thwart that design, I experimented by taking some large doses of morphine to watch the effect and I say it with tearful thanks, the drug had no effect upon me whatever." (Christian Science Journal, April, 1885). The evidence is cumulative on through the years that the endurance and patience of her attendants

were put to the test by her cataclysmic temper and hysterical attacks. Time and again either Mrs. Eddy or some of her devoted followers have denied the ever occurring report of Mrs. Eddy's sickness.

Mrs. Eddy has lived a turbulent life. Believing as she does that one person can exercise a mental power over another that will produce salutary or adverse effects upon another, she has lived for many years in dread of malicious animal magnetism. She dreaded Kennedy, Spofford and Arens, as she did not the devil; for, in fact, "Malicious Animal Magnetism" is said to have been her devil. She believed these men hounded her by day and by night, that they hindered her in her work, affected her health, and counteracted often the effect of the mental treatment of the patients of her students. Very often Mrs. Eddy would call in a number of her students to treat against the evil effects of these men. In proof of this it is only necessary to cite one or two paragraphs from Mrs. Eddy's apologist. "But Arens' perfidy wrought upon Mr. Eddy seriously. He suffered real anguish of mind from it, being far more disturbed than was his wife, for he regarded it as a culmination of bitter attacks upon her work and an exhibition of malicious animal magnetism." (Sibyl. Wilbur, p. 276). Mrs. Eddy summoned Dr. Noyes, an experienced M. D., to examine her husbanad in his last illness. Her biographer says, "Much perplexity had arisen among her students concerning his condition. She told the physician she believed he was suffering from the suggestion of arsenical poisoning.....She did not believe her husband had cancer, or that his heart was defective, but that he was suffering from suggestion.....Just before his death he cried out, 'Only rid me of this suggestion of poison and I will recover.'" (S. W., pp. 277, 8, 9). Mrs. Eddy and her followers had in fact drifted from a scientific and Biblical conception of science and truth into the vagaries

of superstition, and suffered all the tortures of the believers of witchcraft in the days of hobgoblins.

A further evidence of Mrs. Eddy's disagreeable and overbearing character is the rupture between herself and students. In October, 1881, eight of Mrs. Eddy's most prominent students left her. They made application of withdrawal from the Christian Science Association and Church of Christ Scientists. From it the following excerpt is quoted: "We the undersigned.....led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which leads to growth of Christ-like virtues) made manifest by frequent ebulitions of temper, love of money, and the appearance of hypocrisy, cannot longer submit to such leadership. (Geo. Mil., p. 276). Among the names of those signed to this notice of withdrawal is the name of Mrs. Miranda R. Rice, who was with Mrs. Eddy for twelve years. Mrs. Eddy did not accept the withdrawal of these members, but notified them that they were subject to expulsion and commanded them to meet the Church on the 29th of October. This they did not do; but, at that time, two others withdrew, and in their note of withdrawal they said they "could no longer entertain the subject of mesmerism which had lately been made uppermost in the meeting and Mrs. Eddy's talks." Mrs. Eddy attributed this disintegration of her followers to the effect of mesmerists; those who left her gave as a reason for so doing her lawsuits and quarrels. During the year 1888, thirty-six members withdrew from the Christian Science Association at one time. Members were not allowed a certificate of withdrawal, and after they withdrew they were always expelled for immorality.

Mrs. Eddy's life has been a checkered and hard one. At first a frail, petted, self-willed child, then a vain, poverty-stricken invalid woman, who kept everyone more or less disturbed in the household. Then a roving widow, tramping

from place to place for temporary quarters, in the midst of broils and feuds, forsaken by her pupils and in dread of what she termed "Malicious Animal Mesmerism." But with it all, she has succeeded in establishing a Church of fifty thousand members; Mrs. Eddy claims three hundred thousand adherents, with a system of government that binds them as tight as the Gordion Knot. She has a palace in which to live, and the "Mother" Church in Boston, one of the most magnificent Churches to be found anywhere; and in addition to all of this, she is a millionaire.

Mrs. Eddy at one time was a Spiritualist. This allegation is well supported by the historic facts in the premises. Her advocate admits that in Mrs. Eddy's early life spiritualism was rife in New England. But let us have her own words: "London was no less excited over this topic than New York or Boston. Mediums developed on all sides.....However, it is a just assertion not to have heard such discussions or to have been interested in them, was not to have lived at all in the consciousness of the time. Mary Baker did live in that consciousness, fully and deeply.....Just as she drank in the new literary atmosphere of that glorious school of New England writers, she was aware of that oscillation in religious notions. Every circumstance of her education and breeding had given her the habit of dealing with life in a large way. She.....most certainly had ideas concerning Spiritualism." (S. W., pp. 55-56). This is as near to the stating of facts as S. W. ever gets. But from this we may read between the lines and apprehend Mrs. Eddy as a spiritualist. Georgine Milmine furnishes us with the following facts: "When spiritualism swept over the country, Mrs. Glover took on the symptoms of a 'medium'. Like the Fox sisters, she heard mysterious wrappings at night, she saw 'spirits' of the departed standing by her bedside, and she received messages in writing from the dead. There are people living who re-

member very distinctly the spiritualistic craze in Tilton, and who witnessed Mrs. Glover's manifestations of mediumship. One elderly woman recalls a night spent with Mrs. Glover when her rest was constantly disturbed by the strange rappings and by Mary's frequent announcements of the 'appearance' of the different spirits as they came and went. Mark Baker's house was one of those where spirit seances were held. The whole community was more or less interested and a few went into extremes. One of the number became so excited over the wonderful phenomena of Mrs. Glover's writing mediumship that his mind was temporarily unbalanced. A former Tilton woman, who remembers these events, writes of Mrs. Glover's ability as a writing medium: 'This was by no means looked upon as anything discreditable, but only as a matter of great astonishment." (G. M. pp. 30, 31.) Mrs. Sarah Crosby and Mrs. Eddy became friends at Portland when they were both being treated by Quimby. Mrs. Crosby is now living at Waterville, Me., and stands well in her community. Mrs. Eddy spent quite a while at Mrs. Crosby's home in 1846, while she was living at Albion, Me. Mrs. Crosby says that "during this visit, both she and Mrs. Patterson became somewhat interested in spiritualism through communications from Mrs. Patterson's dead brother, Albert Baker. One day Mrs. Patterson and Mrs. Crosby sat on opposite sides of the same table. Suddenly Mrs. Patterson leaned backwards, shivered, closed her eyes, and began to talk in a sepulchral mannish voice. The voice said that 'he' was Albert Baker, Mrs. Patterson's Brother." (G. M. pp. 65-66)* This is evidence sufficient to convict Mrs. Eddy of spiritualism at one period of her life. And yet she pretends that she was a chosen vessel of the Lord peculiarly fitted for a final revelation.

*See Appendix F.

CHAPTER II

Mrs. Eddy Contravenes the Spirit and the Letter of the Bible in Presuming to Exercise Authority Over Man by Establishing a Religious Cult.

We are brought face to face with conditions which require deliberate and prayerful consideration. A heresy, however glaring, will not down by a wave of the hand. Error can only be made manifest by bringing to bear upon it the light of truth. We have before us a book, written by a woman and supported by other writings by the same author, which presents a system of metaphysical philosophy claiming to relieve mankind of pain, sickness, sorrow, sin and death, and to establish an era of universal harmony.

Mrs. Eddy's presumptious claim in assuming to be called of God to promulgate a remedial philosophy is antagonistic to the facts and teaching of the Scriptures. From the beginning of time those who were called to be prophets, priests, leaders, evangelists, apostles, pastors and teachers were men. This is true in every period of the world's history with but slight variation. Woman has her place in the Church of God, just as she has it in the social and family circle, but it is a subordinate place. She is not to usurp authority over man as a law-giver, a ruler, a judge, a revelator, assuming to dictate thought and to originate a Church and govern and control the same. This is plainly at variance with the genius of the gospel.

Turn to the Old Testament history and read the record of the prophets, and without exception they are written by men. The Pentateuch is the work of Moses. The authors of all the books of the Old Testament were men. The priests were all men. After Malachi, who came last in the grand galaxy of prophets, came a man, John the Baptist, as the forerunner of the Christ. The four gospels, the Acts

and all the Epistles of the New Testament are the products of men, called of God and inspired to do this work. The closing book of the New Testament, like the opening book of the Old Testament, is the work of God's chosen instrument—man. Through man we have God's final revelation to all the peoples of the world in all ages of the world's history.

In all the important events which contribute to the unfolding of the plan of redemption, God's chosen instruments have been men without exception. Take for instances, Moses, the lawgiver, leader, and ruler of his people; Joshua, his successor; the Judges; the twelve spies sent to view the promised land; Saul and David, the kings and their successors; Abraham, through whom came the covenant of grace, who stands as an enduring monument of faith, and who is the reputed father of all who believe the gospel; Job, the personification of patience; Solomon, whose star shines the brightest in the constellation of wisdom; John the Baptist, of whom it was said, "Among them that are born of woman there hath not risen a greater than he;" then the Christ, the Redeemer of the world, in the form of a man. In sending out the Seventy, all who were chosen were men. The same, as already stated, is true of the twelve apostles. At the ushering in of the full orbed and resplendent salvation's day, the dawn of the Spirit's regime, a man, Peter, was the preacher on the occasion. A man was chosen the first missionary to the Gentiles. These facts indicate the Divine method for the enlightenment and redemption of the world.

I repeat that woman's place is subordinate in the Church of God. Consonant with this fact, the apostle says: "Let your women keep silence in the Churches, for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And

if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the Church." (1st Cor. 14:34,35). In the 37th verse, Paul takes pains to say, that "the things that I write unto you are the commandments of the Lord." Paul in this text declares that women are commanded to be obedient. Turning to the third verse of the 11th chapter of this epistle, we have this statement: "But I would have you know that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God. Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5: 22-24). "Let the women learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1st Tim. 2:11, 12).

These are the words of the inspired Scriptures. They indicate that women shall occupy a subordinate place in the Church of God. The statement is specific. "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." But Mrs. Eddy in opposition to this plain and unequivocal affirmation presents to the world, what she terms "Christian Science" and calls upon men, as well as women, to fall at her feet and learn of her the only way to health, purity, and happiness. She speaks as one who has authority. Her utterances are dogmatic. Her audacity is marked as she proclaims, "Behold, I am the oracle of truth!" Shades of Apollo, Miletus, Argos and Zeus depart, the eighth wonder of the world has appeared amid the great constellation of prophets, priests, metaphysicians and reformers. Hear her boast: "There is no place or opportunity in Science for error of any sort." (Science and Health

128). "The quotient, when numbers have been divided by a fixed rule, is not more unquestionable than the Scientific tests I have made of the effects of Truth upon the sick." (p. 129). "All we correctly know of Mind comes from God, divine Principle, and is learned through Christian Science." (p. 250). These statements make clear her meaning. She is the embodiment of truth and wisdom.

She alone possesses the Key to the Scripture. She alone is capable of teaching men the way to health and happiness. There is no place for error in her writings. Mathematical demonstration is not more exact than the scientific tests she has made of the effects of truth. All the world has blundered and erred throughout the centuries passed, but this woman has given to the world absolute truth. This much she affirms in her book styled "Miscellaneous Writings." The reader shall have her exact words: "The works I have written on Christian Science contain absolute Truth and my necessity was to tell it. Therefore I did this even as a surgeon who wounds to heal. I was a scribe under orders, and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it and give thanks?" This is the end of all controversy. Mrs. Eddy's works are inspired and, therefore, are above question. But in the light of Scripture who can believe it? The facts and the words of Revelation are against her. For a period extending through many centuries the Word of God was cumulative until the final revelation was given by John on the Isle of Patmos. During these centuries God never committed to woman the oracles of truth.

Woman was never commissioned as prophet, priest, apostle, pastor, evangelist or teacher. Who dare assert that, after God had assigned to woman a subordinate place in the Church during the formation period of the Church's

history, in these latter days He would change His *modus operandi,* and raise up an erratic woman to overthrow His own government, contradict his own revealed word, and set aside the fundamental truths of His own gospel. The claim is preposterous and carries with it contradiction. God says that "women shall keep silent in the Churches, and learn of their husbands at their homes, for it is a shame for them to speak in the Churches."

Do not misunderstand my contention. Woman has her place in the Church and should fill it. I am reminded that there were prophetesses; this is true and deserves due consideration. The Hebrew word, *nebiah,* from which prophetess is derived, is defined by Gesenius as follows: "1. A prophetess, so of a poetess, female minstrel, e. g. Miriam; who was not in the strict sense a prophetess, see Numbers 12:1-6. 2. a Prophet's wife, Isa. 1:3, So Lot, episcopa, presbytera, are used for the wife of a bishop, a presbyter." The corresponding Greek term is *prothetis,* which Thayer defines as follows: "A woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions."

Thus it is apparent that the word does not always refer to one commissioned to proclaim future events. The word prophetess occurs six times in the Old Testament and twice in the New Testament. If we follow the teaching of Gesenius, only Deborah and Huldah were commissioned of God to reveal future events. Miriam was a poetess, a musician, and Noadiah it appears was a false prophetess. Deborah and Huldah acted in a limited sphere, and a special duty was enjoined upon them, so that only a few words were necessary to express the messages that God entrusted to them. In the New Testament the word prophetess occurs twice. Anna, a woman of deep piety, visited Mary, the

mother of our Savior, and gave thanks unto the Lord, "and spake of him to all them that looked for redemption in Jerusalem." (Luke 2:28.) The other reference is to Jezebel, the false prophetess, to whom reference is made in Rev. 2:20. Turning to Ezek., Chap. XIII, 17, 18, we find this fearful warning, which I believe applies to the author I am reviewing: "Likewise, thou son or man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them, and say, thus sayeth the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every statue to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" It is evident that prophetess is never used in the Bible to express the same as the word prophet. Priscilla, in connection with her husband, did a commendable act when she expounded unto Apollos: "The way of God more perfectly." That was a private act and not a public dissertation.

Reverting to those texts which refer to Christ as the head of the church, we find the analogy drawn by our Lord Himself, between man as the head and woman in a subordinate relation and Christ the bridegroom, who teaches, controls, and directs his own bride, the Church. The bride, the Church, sustains a subordinate relation. She is not to teach, rule or govern, but to be subject to the teaching and authority of the bridegroom. So it is with a woman. This fact, alone, is sufficient to preclude forever such special claims as those set up by Mrs. Eddy. So we have the teaching of God on the one hand and the assumption of a woman on the other. To accept her dogmas is to reject God. The case is fairly made out, that Mrs. Eddy claims more than God has ever authorized a woman to do. If we hold to God's teaching concerning woman then we must reject Mrs. Eddy's doctrine.

CHAPTER III.

Eddyites Claim That Christian Science is of Divine Origin. Mrs. Eddy Claims to Have Received a Revelation From God.

Mrs. Eddy is not the only woman who claims to have made a discovery. Women have been famous in religious novelties and fads. The Fox sisters originated Spiritualism; Madam Blavatski, Theosophy; and Mrs. Eddy claims to have discovered *elixir vitae,,* the quintessence of truth, Christian Science. In trying to impress the importance of her claim upon the world, unfortunately for herself, she has assumed conflicting claims as we shall see. For she contends that she made a discovery and that this discovery was a revelation. In Retrospection and Introspection, pp. 38-39, she says: "It was in Mass., in Feb., 1866, ... I discovered the Science of Divine Metaphysical Healing, which I afterwards named Christian Science. . . . . My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so. Even to the Homeopathic physician who attended me, and rejoiced in my recovery, I could not explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle." Another account of this fabrication was published by the Christian Science Publishing Society, found in Geo. Milmine, p. 82, from which I beg to quote: "In company with her husband, she was returning from an errand of mercy, when she fell upon the icy curbstone, and was carried helpless to her home. The skilled physician declared that there was absolutely no hope for her, and pronounced the verdict that she had but three days to live.

On the third day, calling for her Bible, she asked the family to leave the room. Her Bible opened to the healing of the palsied man, (Matt. 9:2). The truth which set him free, she saw. The power that gave him strength, she felt. The life divine, which healed the sick of the palsy, restored her, and she arose from the bed of pain, healed and free."

In these statements we have a specific account of the circumstances which led Mrs. Eddy to her pretended revelation; but we shall see from many considerations, and from positive testimony, that the entire claim is absolutely false. If this is true, then she deserves the universal condemnation of every self-respecting person. If Mrs. Eddy did not receive a revelation from God, she is an imposter, a cheat, a fraud. If she did receive a revelation, surely a careful examination of the evidence will not fail to command the faith of the honest reader. Unfortunately for her, she addressed a letter to J. A. Dresser from Lynn, dated Feb. 14, 1866, which was eleven days after she received the injury. Let it be remembered that Dresser was one of the most prominent followers of Quimby and that Mrs. Eddy was associated with him while she was under Quimby's treatment and instruction. After describing the effects of the fall, she says in this letter: "But to find myself the helpless cripple I was before I saw Dr. Quimby. The physician attending said I had taken the last step I ever should, but in two days I got out of my bed *alone* and will *walk;* but yet I confess I am frightened, out of that nervous heat my friends are forming, spite of me, the terrible spinal affection from which I suffered so long and hopelessly. . . . . Now can't you help me? . . . . . I think that I could help another in my condition if they had not placed their intelligence in matter. This I have not done and yet I am slowly failing." (G. M. pp. 82-3.) It is impossible for Mrs. Eddy with all her ver-

satility, or any of her satellites, with their evasive ingenuity, to reconcile these conflicting statements. Mrs. Eddy says not a word about making a discovery in this letter. On the contrary, she says she is still sick, needs help—is in dread of the old spinal trouble—is nervous. In the excerpt quoted from the letter, Mrs. Eddy refers to a physician who attended her. Fortunately for the truth, that physician is still living. That skillful physician was Alvin M. Cushing, M. D., who at the advice of Bishop Niles of New Hampshire, published a statement in one of the Boston papers, in which he gave a detailed account of this incident. The reader can find an epitomized statement of the facts in "Christian Science, Is It Safe?," pp. 28-29.

But a more elaborate and convincing statement is to be found in the Life of Mrs. Eddy by Georgine Milmine, pp. 84-88. On the 2nd day of Jan., 1907, Dr. Cushing appeared before R. A. Bidwell, Notary Public, and made oath to a statement from which the following is an extract: "Alvin M. Cushing, being duly sworn, deposes and says: I am 77 years of age, and reside in the city of Springfield in the commonwealth of Mass. I am a medical doctor of the Homeopathic school. . . . . I commenced the practice of my profession in the city of Lynn . . . . . while there, kept a careful and accurate record, in detail, of my various cases. . . . . One of my cases of which I made and have such a record is that of Mrs. Mary M. Patterson. . . . . Now Mrs M. G. Eddy. . . . . On Feb. 1st, 1866, I was called to the residence of Samuel M. Bubier, ... to attend said Mrs. Patterson, who had fallen upon the icy sidewalk . . . . . I found her very nervous, partially unconscious, semi-hysterical, complaining by word and action of severe pain in the back of her head and neck." The doctor proceeds to recite in detail his treatment of his patient, how

she was removed to her home in Swampscott on the second day after the accident, how she slept under the influence of morphine, how he carried her up stairs. Continuing he says: "Said Mrs. Patterson proved to be a very interesting patient, and one of the most sensitive to the effect of medicine that I ever saw. . . . . She told me that she could feel each dose to the tip of her fingers and toes, and gave me much credit for my ability to select a remedy. I visited her twice on Feb. first, twice on the second, once on the third, once on the fifth, and on the thirteenth day of the same month my bill was paid. During my visits to her, she spoke to me of Dr. Quimby of Portland, Me., who had treated her for some severe illness with remarkable success. . . . . There was, to my knowledge, no other physician in attendance upon Mrs. Patterson during this illness from the day of the accident, Feb. 1st, 1866, to my final visit on Feb. 13th, and when I left her on the 13th day of Feb., she seemed to have recovered from the disturbance caused by the accident and to be, practically, in her normal condition. I did not at any time declare, or believe, that there was no hope for Mrs. Patterson's recovery, or that she was in a critical condition, and did not at any time say, or believe, that she had but three or any other limited number of days to live. Mrs. Patterson did not suggest, or say, or pretend, or in any way whatever intimate, that on the third, or any day, of her said illness, she had miraculously recovered or been healed, or that, discovering or perceiving the truth of the power employed by Christ to heal the sick, she had, by it, been restored to health. . . . . On the 10th day of the following August, I was again called to see her, this time at the home of Mrs. Clark, on Summer street, in said city of Lynn. I found Mrs. Patterson suffering from a bad cough and prescribed for her. I made three more professional calls upon Mrs. Pat-

terson and treated her for this cough in the said month of Aug., and with that, ended my professional relations with her. . . . . I have, of course, no personal feelings in this matter. In response to many requests for a statement, I make this affidavit. . . . . I regard it as a duty which I owe to posterity to make public this particular episode in the life of Mary Baker G. Eddy."

We have two witnesses against Mrs. Eddy touching this incident. Dr. Cushing's affidavit which defies impeachment in any court of justice, contradicts Mrs. Eddy's simple affirmation, her non-attested narrative. The doctor had nothing at stake but his reputation as an honest man; Mrs. Eddy had before her the establishing of a cult from which she anticipated a lucrative compensation and much glory. The Doctor's testimony covers every material point in Mrs. Eddy's claim, which he positively negates. His oath is supported by Mrs. Eddy herself in the letter she wrote to Mr. Julius A. Dresser on the 14th day of Feb., the day after Dr. Cushing dismissed his patient, Mrs. Eddy. In this letter no mention of miraculous healing is made; on the contrary, she was still sick, needed help—implored help.

So it turns out this is a fabrication pure and simple; being such, the very foundation is swept from beneath the Christian Scientists, for this pretended miracle is inseparably correlated with the discovery that Mrs. Eddy claims to have made. As the miracle did not occur, neither did the discovery of the Science of Divine healing occur; they fall together. It is important to note the comment made by Mrs. Eddy's apologist, Sibyl Wilbur.

She says: "The incident or event . . . . . was recorded in the Lynn Reporter of Saturday morning, Feb. 3, 1866, as follows:" Then follows a statement about the fall, containing the main facts. She then says: "When the physician

arrived he said little, but his face and manner conveyed more than his words. It was apparent to the watchers that he regarded her injuries as extremely grave and they believed him to imply that the case might terminate fatally." Why did not Sibyl Wilbur get affidavits from these watchers to verify Mrs. Eddy's *ipse dixit,* and to refute Dr. Cushing, if indeed he had not sworn the truth? Why did not the Christian Scientists have the doctor arrested and prosecuted for perjury if his oath is false? Echo repeats the interrogation. Instead, Sibyl Wilbur submits her own account unsupported, because, forsooth it was all she could do. She continues: "Forty years after this event Alvin M. Cushing . . . . . began to say that it was he, and not God, who cured Mrs. Patterson of her injury after the fall. . . . . It is possible he was told of the manner of the cure, that he did congratulate his patient and then forgot the incident." (S. W., pp. 127-130.) This is truly a lame defense, a mere ruse, an evasion and the repetition of falsehood. No attention is given to the letter that Mrs. Eddy wrote to Dresser. It is impossible for this miracle to have occurred without the knowledge of people, living at this time and willing to make affidavit of its truth. The facts are against Mrs. Eddy and her followers. Mrs. Eddy says: "My immediate recovery from the effects of an injury . . . . . was the falling apple that led me to the discovery how to be well myself, and how to make others so." She would compare herself with Newton in discovering the attraction of gravitation; vain, vain woman! Sibyl Wilbur says: "This great discovery depended largely on the fall of Mary Baker in Lynn." We find that she did have the fall, but the discovery she did not make.*

This brings us to a specific investigation of Mrs. Eddy's

*See Appendix F.

claim of having discovered the Divine Science of Healing. This will force us to class Mrs. Eddy with Joseph Smith, who purloined the manuscript of Rev. Solomon Spaulding, a deceased Presbyterian minister, published it, proclaimed to the world that God had given him a revelation, and proceeded to organize the Mormon Church, with his forgery as the Bible of that organization. Mrs. Eddy declares: "In the year 1866, I discovered the Christ Science, the science of Mind, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of absolute Principle of scientific being, and of healing. (S. H., p. 1.)

"The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it; therefore I did this even as a surgeon who would wound to heal. I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one take the cup, drink all of it, and give thanks?" (Miss. 311.)

The old adage proves true again, that murder will out. Mrs. Eddy thought she was quite secure in preferring her claim to a revelation from God, but alas! silent witnesses have arisen to confront and confound her. She even gets the dates, when she began to discover the rudimentary principles of mental healing, very much mixed. In the excerpts quoted above, she mentions 1866 as the year when the discovery was made. We have examined a passage from "Restrospection and Introspection," in which reference is made to the circumstances which is claimed to have given rise to the discovery of this "Science." This incident occurred on the first day of Feb. 1866; and on the third day, Mrs. Eddy says the discovery was made. Mrs. Eddy's claim was challenged by J. A. Dresser, who accused her of purloining from the teaching of her former benefactor and instructor, P. P.

Quimby. She then wrote a letter to the Boston Post, which bears the date March 7, 1883, in an attempt to vindicate herself. I submit the following quotation from this letter: "We had laid the foundations of mental healing before we ever saw Dr. Quimby; were a homeopathist without a diploma, owing to our aversion of the dissecting-room. We made our first experiments in mental healing about 1853, when we were convinced that mind had a science which, if understood, would heal all diseases. We were then investigating that science, but never saw Dr. Quimby until 1862. ("The True History of Mental Science" by J. A. Dresser pp. 39-40.) A foot note reads as follows: "In the Christian Science Journal, June, 1887, Mrs. Eddy gives the date as 1844. . . . . In 1867, I introduced the first purely metaphysical system of healing since apostolic days."

Mrs. Eddy is an expert in meeting emergencies. Honor and veracity are unknown to Mrs. Eddy in practical life; hence these conflicting dates. She will make a statement today and then contradict it tomorrow; she affirms and then denies. She tries to leave the impression that she was a homeopathist practitioner, which is absolutely false, as there is not a shred of evidence of it; but she says without a diploma. To be sure. If in 1853, she made her first experiments in mental healing, how was it possible for her to have discovered in 1866, what she had already been demonstrating? Then she goes back to 1844 for the beginning of the discovery. These statements bear the marks of a charlatan. It is clear from the evidence, which will be produced, that Mrs. Eddy had no conception of mental healing until she met Dr. Quimby, that she never conceived of originating a cult until after Quimby's death, and that she certainly received her clue from him.

That Mrs. Eddy delved into the occult prior to her asso-

ciation with Quimby, none will deny who are familiar with her history; for she was at one time a mesmerist and clairvoyant. Allusion has previously been made to her spells of hysteria, fits of temper, swoons, etc. She would fall into a trance while making a social call and apparently become oblivious to the outside world; then she would describe scenes and events. Superstitious people began to resort to her for advice when she was in the trance state. John Clark and John Varney, both experimented with her in trying to locate lost articles. In another chapter, it is proved she was a spiritualist at one time. Mrs. Eddy was of a mercurial temperament, with remarkable mental vivacity, highly impressible, buccaneering in disposition, with a mental mould that made her susceptible to any kind of vagary.

Let us take a critical view of Mrs. Eddy's contention. She says: "In the year 1866 I discovered the Christ Science, the Science of Mind, and named it "Christian Science." The assumption herein contained is; first, that she has discovered that which is divine; secondly, that the divine discovery is a science. In dealing with Mrs. Eddy's claims we are to test them as all other claims are tested. We cannot allow her to establish a standard as a test by which to prove her theory. The title Christian Science is a misnomer. When brought under the spectrum of scientific investigation, it is found to be at variance with every known principle of science and utterly opposed to reason and common sense; while on the other hand, she does not hold anything in common with the Christian religion. Her teachings tend to the subversion of all accredited dicta in physics and theology. It is proper here to ask the question: "What is science?"

For an answer, I will submit the definition given by the Standard Dictionary: "Knowledge gained and verified by

exact observation and correct thinking, especially as methodically formulated and arranged in a rational system. A department of knowledge, in which the results of investigation have been worked out and systematized. An exact systematic statement of knowledge concerning some subject or group of subjects; especially a system of ascertained facts and principles covering and attempting to give adequate expression to a great natural group or division of knowledge." I presume that none will object to this definition, except the advocates of the cult we are reviewing; and as they hold nothing in common with other men, we may expect them to object.

Returning to the quotation from this remarkable book, I call attention to the fact that Mrs. Eddy claims to have discovered this Christ Science. This claim will not stand the test of science, for science is not the result of discovery, but of knowledge gained by verification, by exact observation and correct thinking, methodically formulated and arranged in a rational system. Before any scientific claim can be preferred, so as to challenge the acceptance of men of reason, it must present a systematic group of facts and principles. Mrs. Eddy does not even pretend to do anything of the kind. On the contrary, she repudiates every claim and says: "God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of scientific being, and healing." (S. H. p. 1.) Thus it may be seen that Mrs. Eddy claims her fad to be a revelation from God. This eliminates the secular feature and the claim of subjective scientific investigation. This being true, we must deal with it more as a revelation. The extraneous claim of a revelation from God must be attested by superhuman power, power over nature, power to contravene the natural elements as wind and water, power

to open the eyes of the blind, unstop the ears of the deaf, and raise the dead. Mrs. Eddy has no such power; but she has a theory of healing at variance with science, observation, experience, reason, and Revelation. A collation of Mrs. Eddy's statements of her revelation will prove the best refutation that can be made. In addition to the quotation from the first page of her book just cited, she says: "There are abroad at this early date some grossly incorrect and false teachings of what they term Christian Science; of such beware. They have risen up in a day to make this claim; whereas the founder of genuine Christian Science has been all her years in giving it birth." (Mis. p. 39.) Please to note that this Science is the product of a life time work. We have just seen that she claims that in the year 1866, she "discovered the Christ Science, the science of Mind, and named it Christian Science." This is the first sentence of her text-book (p. 1). In the preface to "Science and Health," on p. 8, can be read this statement: "In the author's work, 'Restrospection and Introspection,' will be found a biographical sketch narrating experiences which led her, in the year 1866, to the discovery of the system which she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude, the first steps of a child in the early discovered world of 'Spirit.'"

I beg to quote again a paragraph from her "Miscellaneous Writings": "The works I have written on Christian Science contain absolute Truth and my necessity was to tell it; Therefore I did this even as a surgeon who wounds to heal. I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks?" It is

impossible to reconcile these statements made by Mrs. Eddy. She affirms that it required all the years of her life to give birth to Christian Science. Then she says again that it was a specific discovery, which occurred in the year 1866. Then again she says that as early as 1862, she began to take the initial steps in Christian Science. Again she says. "God had been graciously fitting me during many years, for the reception of a final revelation of the absolute Principle of scientific Being and of healing." Then she says, she was God's scribe, He dictated and she wrote down, "Absolute Truth." It is utterly impossible to harmonize these statements. If Christian Science is the product of years of study, it could not possibly have been a specific discovery. If it was either a lifetime labor or a specific discovery, it could not have been a revelation from God. We can arrive at but one conclusion; such testimony would be rejected in any court of justice.

Mrs. Eddy, by these counter statements, has discredited her honesty and truthfulness. I have recorded her statements; and if any logician, however astute, can harmonize them, let him publish the results of his efforts to the world. Our author has discredited herself, henceforth we can but doubt her credibility. She has asked us to do the impossible thing, to accept contradictory statements in a matter of personal experience. A person, who can not be relied upon in a matter effecting the destiny of men, cannot expect intelligent people to accept a system born in hypocrisy. Alas! for the glory of Christian Science, so-called! But I must turn from this disparaging feature of this discussion. Let us examine more fully the claim that it is a Science.

I call attention to the fact that Mrs. Eddy ignores natural science. When she uses the word science with reference to her cult, she restricts its meaning; for she discards

all other science, claiming that all other systems are false. She arbitrarily sets up her system, establishes her own rule of interpretation of the Scripture and dogmatically defines words to harmonize with her own theory. All these assertions will be made manifest in pursuing this investigation. She repudiates the basis of all physical science in discarding matter. One of her fundamental postulates is, that matter is an illusion and does not exist in fact. To get before the reader her attitude towards physical science, I beg to submit the following passage from her text-book: "The definitions of law, material law, as given by natural science, represents a Kingdom necessarily divided against itself; because these definitions portray law as physical, not spiritual, and are therefore in contradiction to the divine decrees, and violate the Law of Love." (p. 12.) The reader will not fail to note that the author claims that all the definitions of natural science contradict the law of Love, which is the law of God, and on that account are to be rejected. But hear other utterances: "Divine Science rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas." (p. 17.) "There is no physical science, inasmuch as all true Science proceeds from divine Intelligence. Science cannot therefore, be human and is not a law of matter; for matter is not a lawgiver. Science is an emenation of divine Mind, and alone able to interpret Truth aright." (p. 21.) "Such theories have no relationship with Christian Science, which rests on the conception of God as all Life, Substance and Intelligence, and excludes the human mind as a spiritual factor in the healing work." (p. 29.) "The second erroneous postulate is, that man is both mental and material." (257.)

These quotations are sufficient to make plain the position of the Christian Scientists; that matter is eliminated from

their cult, has no place in their teaching, that it "resolves things into thoughts" and replaces the objects of material sense with spiritual ideas;" that there is no place for physical science; that "all science proceeds from divine Intelligence" and "Science cannot, therefore, be human, and is not a law of matter;" "that it is an erroneous postulate" to affirm that man is both mental and material." If this doctrine be true, then away goes philosophy, geology, astronomy, physiology, anatomy, hygiene, in fact all accredited science. We had as well burn our libraries, close our common schools, abandon our colleges and destroy our universities. Brought to the final analysis, outside the narrow compass of Eddyism, there is no science, no truth, no peace, no joy, no happiness. This is the trend, substance, and conclusion of her fad. In any event, Mrs. Eddy has eliminated all science from her system and sought to place her teaching above the criticism of men. For she says the English language is inadequate to express her doctrine. She lifts her cult above the logic of men; it cannot be tested as other theories and systems are tested. So we must turn from the common method of investigation, from common sense, reason, logic, our powers of analysis, from our sense of perception, from all accredited rules of criticism and investigation to reach an understanding of this world-wide panacea, this occult metaphysical healing fad. How can we understand Christian Science, is the perplexing question? For an answer to this question, read her dictum: "One who understands Christian Science can heal the sick on its Principle, and this practical proof is the only feasible evidence that one understands Christian Science." (291.) Unless we can heal the sick, it is impossible to understand Christian Science. This is a strange test to be applied to a science. If scientific, it is capable of demonstration; therefore, it is not a science, because the

author confesses that it is incapable of scientific demonstration, and can only be understood by possessing power to heal the sick. Again, she says: "The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples, in order to grasp the meaning of this Science." (p. 295.)

Let me inquire, what are we asked to accept as truth? I answer: Something that has been hidden throughout the ages, never known until discovered in 1866 by Mrs. Eddy; something that cannot be understood without the inherent power to heal the sick—there is no other "feasible evidence that one understands it;" something that can only be elucidated in "its spiritual sense." But above all she says, it is "a final revelation of the absolute Principle of Scientific Being," the last communication that God will make to men. She claims that she was God's scribe and that having written what He revealed it is above the criticism of men; it must be accepted on its merits. But unfortunately for Christian Scientists there is no extraneous proof of the genuineness of this revelation. Moses gave positive and direct proof of his divine leadership by his power to work miracles; he gave an occular demonstration by the miracles he wrought in the presence of the Egyptians and fully convinced Pharaoh that his commission was divine. The prophets gave full proof of their calling by their ability to prognosticate the future. John the Baptist established his forerunnership by inducting the Savior into his priestly office. The Christ demonstrated his Messiahship by performing miracles, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, restoring strength to the lame, raising the dead. His divine power never failed him in a single instance. The apostles gave proof of their mission by the works they did and the miracles they performed and by sealing the truths with their life's blood.

How can we differentiate Mrs. Eddy's claim to a revelation from God from the claim of Mohammet, who gave to his followers a book known as the Koran, or from the claim of Joseph Smith, who gave to the Mormons a book known as the Mormon Bible. The Mormons claim to heal the sick. Let me pause to say that John from the Isle of Patmos gave the final revelation to the world, for did he not say, "I testify," etc., Rev. 22:18. I dare assert that Mrs. Eddy falls under this ban. She has added to God's revelation, strange words, false doctrine and misleading teachings. Where are the proofs of the authenticity and genuineness of her claims? It is answered above; only in embracing her dogmas and healing the sick as is precribed in her "Science and Health with a Key to the Scriptures." Can a book that defies nature, ignores matter, tantalizes the five senses, contradicts reason, wrests the Scriptures, repudiates the remedial work of Christ and contradicts all the cardinal doctrines of the Bible be a revelation from God? The claim is utterly impossible and manifestly preposterous.

Please note that Mrs. Eddy throughout her book dwells much upon healing. Inasmuch as the healing power becomes quite a source of revenue to Mrs. Eddy and her followers, there is suggested the thought, that this is but a commercial scheme simply for profit. It is contrary to the genius of Christianity to make any special divine gift invested in any individual a matter of merchandise. If, indeed, these people possess this divine power, then it is an imparted gift from God; to speculate with it is nothing short of sacrilege. There are many accounts of miraculous healing recorded in the Bible, but there is not the least intimation that a fee was ever charged; on the contrary, it is evident, in every instance, these cures were the expressions of commiseration and in attestation of a great religious truth.

Quite different is Mrs. Eddy's speculative scheme. There is nothing in this theory to justify the assumption that it is scientific; neither is there anything to warrant its claim of Divine origin.

Can it be the religion of a just God? It is a system wrapped up in mystery, one that even a philosopher cannot understand, if we are to believe its author, unless he embraces it. A mercenary dogma, that proposes to fill the coffers of its devotees cannot be divine; it is absolutely false. Upon this plan the heathens could never be saved. The Christian religion is world-wide in its provisions and self-sacrificing in its essence. The commission is: "Go ye into all the world and preach the gospel to every creature." The apostles were also empowered to heal the sick, cleanse the lepers, raise the dead, and to cast out devils. "Freely ye have received, freely give." The apostles received the gift of healing, together with the power to raise the dead, and they were free to bestow it. Simon offered to buy this gift, but he was sharply rebuked by Peter, who said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part not lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee." These texts forever refute the claim of our author that her theory is divine. Christianity is practical and its conditions are simple, repentance of sins and implicit faith in Christ as our personal Savior for pardon and peace. The plan of salvation is so plain that the wayfaring man, though a fool, need not err therein. Quite different from the cult of our author, which cannot be understood without the power to "heal the sick on its Principle."

CHAPTER IV.

The Quimby Controversy Examined.

To understand the controversy which has sprung up between Mrs. Eddy and the adherents of Phineas Parkhurst Quimby, it is necessary to know something of his history. He was born Feb. 16th, 1802, in New Lebanon, N. H.; but the major part of his life was spent in Belfast, Me. His father was a blacksmith and father of seven children, consequently the education of Phineas was limited. He learned the trade of clock-making and, posessing inventive genius, he invented a clock, hundreds of which were made and are still keeping time. He also invented a band-saw and other things. He possessed an investigating philosophical mind, which could not be satisfied with superficial apprehension, but demanded demonstration. His keen insight enabled him to delve into the labyrinths of psychology. At this time, the New England air was rife with the vagaries of the occult. Quimby was a congenial, benevolent man; and while not a Christian, he believed in the inspiration of the Bible, but held peculiar views of Christ, which Mrs. Eddy imbibed, as we shall see. He had a son, Geo. A. Quimby, who was his father's secretary while Mrs. Eddy was at his father's house. His son is now a merchant in Belfast, Me. He has in his possession his father's manuscripts, letters, etc. He has permitted some of his father's friends to have access to the manuscripts from which they have made partial copies.

Charles Poyen, a French mesmerist, visited Belfast; Quimby became very much interested in mesmerism, soon began to experiment and developed into an expert mesmerist. He found quite an impressible subject in the person of a seventeen-year-old boy, Lucius Borkman. With him Quimby traveled all over New England, creating the most intense

excitement by their performances and the remarkable cures effected. Borkman, when under the mesmeric power of Quimby, became a clairvoyant, diagnosed the patients who came for treatment and prescribed the remedy. By careful investigation, Quimby discovered that Borkman did not in fact discover the disease of the patient, but discovered what the patient, or some one else in the room, thought the disease was, and that the drug prescribed by him did not effect the cure, but the cure was the result of the mental process of the patient. After all, the last analysis was reduced to suggestive therapeutics. Having made this discovery, Quimby immediately dropped mesmerism and began to experiment in mind cure; these experiments resulted in his theory of Mental medicine, which he denominated "The Science of Life and Happiness;" he also used the term "Christian Science." He was so successful as a mental healer (for it is claimed that none, who have come after him, have equaled him) that he opened an office in Portland, Me., in 1859, where he successfully practiced until his death in 1866, which his followers claim was caused by overwork in the interest of suffering humanity. For, be it said to his credit, that although he realized he had the opportunity to amass a fortune, he rejected it for the philanthropic purpose of developing a theory that others could amplify and practice for the benefit of mankind. This is quite different from the mercenary spirit and purpose of his renegade student, Mrs. Eddy. Quimby dismissed Borkman in 1845; after this, he did not mesmerize or manipulate his patients. But sometimes he dipped his hands in water and stroked the faces of his patients. He said that this was not essential to a cure, but it stimulated the faith of some of his patients, as some outward sign helped them. He usually sat in front of his patients, taking them by the hands and gazed stead-

fastly into their eyes. He diagnosed his patients and would give them an explanation of their trouble and his explanation effected the cure. The facts herein presented are summarized from a half dozen authors.

We are now prepared to examine the evidence respecting Mrs. Eddy's contention, which under the spectrum of truth will expose her as a plagiarist and deceiver. In investigating the Quimby controversy, it is proper to give Mrs. Eddy's version of the question first. In her Miscellaneous Writings, pp. 378-380, she gives an account of her visit to Quimby. The contents of this book were written between the years 1883-1896. She says: "About the year 1882, while the author of this work was at Dr. Vail's Hydropathic Institute in New Hampshire, this occurred. . . . . After much consultation among ourselves, and a struggle with pride, the author, in company with several other patients, left the water cure, *en route* for the aforesaid Dr. in Portland. He proved to be a magnetic practitioner. His treatment seemed at first to relieve her, but signally failed in healing her case. Having practiced homeopathy, it never occurred to the author to learn his practice, but she did ask him how manipulation could benefit the sick. He answered kindly and squarely, in substance, 'Because it conveys *electricity* to them.' That was the sum of what he taught her of his medical profession. . . . . After treating his patients, Mr. Quimby would retire to an ante-room and write at his desk. I had a curiosity to know if he indited anything pathological relative to his patients, and asked if I could see his pennings on my case. . . . . I read the copy in his presence, and returned it to him. The composition was common-place, mostly descriptive of the general appearance, height, and complexion of the individual, and the nature of the case; it was not at all metaphysical or scientific; and from his remark I inferred

that his writings usually ran in the vein of thought presented by these. . . . . It was after Mr Quimby's death that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science. Yet, there remained the difficulty of adjusting in the scale of Science a metaphysical practice. . . . . Although I could heal mentally, without a sign save the immediate recovery of the sick, my students' patients, and people generally, called for a sign—a material evidence wherewith to satisfy the sick that something was being done for them; and I said, 'Suffer it to be so now,' for thus saith our Master.'" This appears to be a straight forward, honest statement, but there is in fact but few true sentences in it.

In the letter written by Mrs. Eddy to the "Boston Post" previously quoted, may be found the following statement: "Dr. Quimby never had students to our knowledge. He was a humanitarian. . . . . He was somewhat of a remarkable healer, and at the time we knew him he was known as a mesmerist. We were one of his patients. . . . . We saw he was looking in our direction, and asked him to write his thoughts out. He did so, and then we would take that copy to correct, and sometimes so transformed it that he would say it was our own composition, which it virtually was; but we always gave him back the copy and sometimes wrote his name on the back of it. We defended Dr. Quimby from unmerited scorn, asserted in public, that his practice was not mesmerism . . . . . We have no doubt that Dr. Quimby's motives were good, for we understood him to be a moral man." "It may be asked what was Dr. Quimby's opinion of Mrs. Eddy? He paid no heed at first to the prophesy of a friend that she would steal his ideas and set up for herself; but he afterwards declared she had no identity in honesty."

(The True History of Mental S. pp. 40-41.) These two statements cannot be reconciled. Let the reader carefully compare them and mark the contradictions.

On the 14th of Oct., 1861, Dr. Patterson wrote to Quimby from Romney, respecting his wife, stating that she had been an invalid from spinal disease for many years and proposing to bring her to Portland for treatment. Mrs. Eddy wrote letters to Quimby from Romney, aslo from Dr. Vail's Institute, telling him of her condition. In one of these she wrote: "She would die unless he could help her. I can sit up but a few minutes at a time. Do you think I can reach you without sinking from the effects of the journey." In Oct., 1862, Mrs. Eddy reached Portland and first stopped at the International Hotel. Mrs. Annetta G. Dresser, and her husband, Julius A. Dresser, were with Quimby for treatment at the time and became his students. Mrs. Dresser says: "It was also at this time, 1862, that Mrs. Eddy . . . . . was associated with Dr. Quimby, and I well remember the day when she was helped up the steps to his office on the occasion of her first visit. She was cured by him, and afterwards became very much interested in his theory. But she put her own construction on much of his teaching, and developed a system of thought which differed radically from it." (The Philosophy of P. P. Quimby, p. 50.) Remember Mrs. Eddy said, "Quimby's treatment seemed at first to relieve her, but finally failed in healing her case." Mrs Dresser says: "She was cured by him." Turning to the account given by Sibyl Wilbur, Mrs. Eddy's advocate, we find a graphic description of the healing, and a discussion of Quimby's manuscript. "Mary Baker entered Mr. Quimby's office, he sat dawn beside her. . . . . gazing fixedly into her eyes, he told her, as he had told others, that she was held in bondage by the opinions of her family and physicians,

that her animal spirit was reflecting its grief upon her body and calling it spinal disease. He then wet his hands in a basin of water and violently rubbed her head. . . . . Gradually he wrought the spell of hypnotism, and under that suggestion she let go the burden of pain. . . . . The relief was no doubt tremendous. Her gratitude certainly was unbounded. . . . . Mrs. Patterson's case struck Quimby as one of his most remarkable cures. . . . . Mrs. Patterson remained for three weeks in Portland and was daily at Mr. Quimby's office. . . . . She regarded him with the enthusiasm one rescued from drowning feels for the swimmer who has brought him to shore. . . . . He (Quimby) gathered from Mrs. Patterson's conversation that he should write something, and perhaps with a quite innocent idea of copying a model he asked her to write something out first. For this purpose he gave her some notes he had made, commenting on the symptoms of recent patients. She took these to her boarding-house and occupied several days striving to piece them into an essay. . . . . She consistently maintained that God was the 'wisdom' Quimby brought to his patients. Quimby never told her so. . . . . Through the writings of Mary Baker on what she thought Quimby believed, 'Quimbyism' and Quimby manuscripts come to have a factitious existence. Her writings were given into Quimby's keeping, and were doubtless copied by other patients; her explanation of his cures were often accepted instead of Quimby's, even Quimby himself accepting them in part. . . . . But Quimby believed in his own course as the true one. . . . . The confusion of her ideas with Quimby's in her early writings, which were widely copied and circulated, gave rise to the Quimby manuscript tradition. (S. W. pp. 90-101.)

Sibyl Wilbur devotes thirty pages of her book in an

attempt to exonerate Mrs. Eddy from the charge of purloining from Quimby her elementary ideas of mental healing. She displays remarkable ingenuity in perverting facts and labors to turn the tables on Quimby, claiming that Quimby's manuscript is Mrs. Eddy's production. It must be remembered that Miss Wilbur does not introduce any evidence, nothing but *ipse dixit.* Mrs. Eddy's personal statement doubtless forms the basis of her story; and in weighing the statements of Mrs. Eddy when self-interest is involved, we must remember that, from her view-point, there is no sin and consequently no sinners, and no punishment for sin except what sin itself inflicts. What difference does it make then whether she tells the truth or a lie?

Unfortunately for Mrs. Eddy, she is a witness against herself. It is in evidence that Mrs. Eddy did no writing for Quimby; but his son and the Misses Ware did transcribe his manuscript, in which he would not so much as permit the changing of a word. His views were fixed. He let any of his students make a copy from his manuscript. Mrs. Eddy admits that she did make a copy, but pretends it was for Quimby. The evidence is against her. On the 7th of Nov., 1862, Mrs. Eddy wrote a lengthy letter for the Portland Courier from which the following passages are taken: "Three weeks since I quitted my nurse and sick room *en route for* Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. With this mental and physical depression I first visited P. P. Quimby; and in less than one week from that time I ascended by a stairway, 182 steps, to the dome of the City Hall, and am improving *ad infinitum.* To the most subtle reasoning, such a proof, coupled too, as it is with numberless similar ones, demonstrates his power to heal. Now for a brief analysis of this power." The writer then shows that

Quimby did not heal by Spiritualism, but by superior wisdom, which can demonstrate a science not understood. "Again, is it by animal magnetism that he heals the sick? . . . . . I have employed electro-magnetism and animal magnetism, and for a brief interval have felt relief, from the equilibrium which I fancied was restored to an exhausted system. . . . . But in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions involved us. My operator believed in disease, independent of the mind; hence I could not be wiser than my master. But now I can see dimly at first . . . . . the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my right perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself. . . . . That this is a science capable of demonstration, becomes clear to the minds of those patients who reason upon the process of their cure. The truth which he established in the patient cures him. . . . . And the body, which is full of light, is no longer in disease. . . . . After all, this is a very spiritual doctrine; but the eternal years of God are with it, and it must stand firm as the Rock of Ages. And to many a poor sufferer may it be found, 'the shadow of a great rock in a weary land.'"

Mrs. Eddy's eulogistic communication was criticised by the Portland Advertiser who raised the question, "P. P. Quimby compared to Jesus Christ? . . . . . What next? To this Mrs. Eddy replied in the Portland Courier in part as follows: "P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not

identified with truth? And is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of man.' P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection." (Geo. Mil. p. 58-60).

After Mrs. Eddy left Portland and returned to Sanbornton Bridge, she frequently wrote to Dr. Quimby. Her letters are now in possession of George A. Quimby, the son of Dr. Quimby. From a letter written January 12, 1863, the following is taken. "I am to all who see me a living wonder, and a living monument of your power. . . . . My explanation of your *curative principle* surprises people, especially those whose minds are all matter." She frequently wrote to Quimby for absent treatment and would sometimes inclose a dollar. In the beginning of the year 1864, Mrs. Eddy returned to Portland and spent two or three months with Quimby. She found companionship with Mrs. Sarah Crosby. She informed Mrs. Crosby that she intended to assist Quimby in his work. Mrs. Crosby says that Quimby gave Mrs. Eddy much of his time during the afternoons, and that Mrs. Eddy would come back to her room and sit up late at night writing down what she had learned during the day. Their rooms were adjoining. Mrs. Eddy bent her energies to understand Quimby's theory for she had decided on the practice of this "science." Mrs. Eddy, after leaving Portland, wrote letters to Quimby from which the following excerpts are copied: "Warren, March 31, 1864, I wish you would come to my aid and help me to sleep. Dear Doctor, what could I do without you?" "Warren, May, 1864, I am up and about to-day, i. e. by the help of the Lord (Quimby)". In May, 1864, Mrs. Eddy went to visit Mrs. Crosby at Albion, Me. Mrs. Crosby, who is now living at Waterville, Me., says Mrs. Eddy talked incessantly of Quimby and often

urged her to leave her home and go out into the world with her to teach Quimby's Science.

Mrs. Eddy claims that she wrote some manuscript for Quimby; that she even taught Quimby in a measure; that she took his confused notes and brought order out of chaos. There is not a word of truth in the story. About 1859, Quimby began to put his ideas into permanent form. The testimony of his son, George A. Quimby, relative to his father's literary work we cannot disregard. He published an article in the New England Magazine, the March number, 1888, from which the writer begs to quote:

"Among his earlier patients in Portlanad were Misses Ware, daughters of the late Judge Ashur Ware. . . . . and they became much interested in 'the Truth' as he called it . . . . . they found it difficult to follow him or remember all he said, and they suggested to him the propriety of putting into writing the body of his thoughts. From that time he began to write out his ideas, which practice he continued until his death, the articles now being in the possession of the writer of this sketch. The original copy he would give to the Misses Ware; and it would be read to him by them, and, if he suggested any alteration, it would be made, after which it would be copied either by the Misses Ware or the writer of this, and then re-read to him, that he might see that all was just as he intended it. Not even the most trivial word or the construction of a sentence would be changed without consulting him." (Geo. Mil., p. 51).

Julius A. Dresser was a follower of Quimby and was Mrs. Eddy's teacher in mental science for a time. He is the author of a tractate, styled, "The True History of Mental Science." Referring to Quimby's writings, he says: "All these writings I have read, being in the confidence of Geo. A.

Quimby, the son, who holds them. This son was with his father as secretary during the father's last five years of practice. . . . . The present owner of them is not troubled in the least, nor am I, by such misstatements, to call them by no worse name, as have appeared in certain recent publications, belying and belittling Dr. Quimby and your speaker;* nor by the efforts to show that Dr. Quimby's manuscripts were written by somebody else." A foot-note follows:

"It has frequently been claimed that Mrs. Eddy was Dr. Quimby's secretary, and she helped him to formulate his ideas. It has also been stated that these manuscripts were Mrs. Eddy's writings, left by her in Portland; that the articles printed in the pamphlet were Mrs. Eddy's words, or nearly as she can recollect them (Christian Science Sentinel, Feb. 16, 1899). There is absolutely no truth in any of these statements or suppositions." (pp. 19, 20). Mrs. Eddy has published, and caused to be published, statements at different times that the Quimby manuscripts were her own productions which she left with Quimby. Mr. A. J. Swartz, editor of Mental Science Magazine, wrote to George A. Quimby, April, 1888, respecting Mrs. Eddy's allegation. The answer in part, is as follows: "If I were in prison, in solitary confinement for life, I should be too busy to get into any kind of discussion with Mrs. Eddy. . . . . I have no written article of Mrs. Eddy's in my possession, have never had, nor did my father ever have any, nor did she ever leave any with either of us." (p. 47).

Mrs. Annetta G. Dresser, who was the wife of Julius A. Dresser and mother of Horatio W., was a patient and follower of Quimby and was with him at the time Mrs. Eddy came to be healed. Speaking of Quimby's benevolence, she says: "Consequently, he freely gave all he had; and, if any one evinced any particular interest in his theory, he would

*The principle part of this tractate was delivered as a lecture.

lend his manuscripts and allow his early writings to be copied. Those interested would, in turn, write articles about his 'theory' of 'The Truth', as he called it, and bring to him for his criticism." (The Philosophy of P. P. Q., p. 49). After Quimby's death, Mrs. Eddy wrote to Julius A. Dresser in part as follows: "Lynn, Feb. 14th, 1866, Sir: I enclose some lines of mine in memory of our much-loved friend, which perhaps you will not think overwrought in meaning: others *must* of course. I am constantly wishing that you would step forward into the place he has vacated. I believe you ..... are more capable of occupying his place than any other I know of." (G. M., p. 69). As Mr. Dresser shrank from undertaking this task, Mrs. Eddy saw an opportunity to immortalize herself and make a fortune. Having studied and practiced Quimby's theory of mental healing, and having met with a degree of success, she embraced the opportunity to launch a lucrative scheme. So she fell upon the plan of devising a cult differing in some cardinal tenets from Quimby's teachings, so as to set up her claim of discovering the "Christ Science," which she holds was a "final revelation." Being accused of purloining from Quimby, she not only denied the charge, but sought to cast odium upon the man to whom she was indebted for all she knew about mental healing, and for whom she had expressed the greatest love and admiration. She declared he was an ignorant blacksmith, a mesmerist, a godless man, and incapable of writing a philosophy.

The audacious Sibyl Wilbur, in speaking of Mrs. Eddy's recovery, says: "She was herself healed by her own religiosity while under Quimby's magnetic treatment, and in spite of his manipulations." (p. 191). If her religion healed her, why did she go to Quimby at all? But all these perversions of the truth are to cover up a fraud. Mrs. Eddy was nine years

writing her first edition of "Science and Health," which was not published until 1875. In the meantime, she was practicing and teaching Quimbyism, at least for five years. To establish this there is abundant documentary evidence. A statement was made by Ira Holmes in Stoughton, Feb. 7, 1907, and acknowledged and signed before Geo. O. Wentworth, Notary Public. He deposed in part as follows:

"I am 76 years of age. . . . . I first met . . . . . Mrs. Mary Patterson, now known as Mary B. Eddy, then as Glover, in the year 1867. She was living at the home of Mr. and Mrs. Hiram S. Crafts, in East Stoughton, which is now called Avon. Mrs. H. S. Crafts is my sister. . . . . I was acquainted with what occurred in the Crafts' home. Mr. and Mrs. Crafts were Spiritualists, and they have told me that Mrs. Patterson represented to them that she had learned a 'science' that was a step in advance of Spiritualism. . . . . I have heard her say many times, while she was living at Crafts' that she had learned this science from Dr. Quimby." (Geo. Milmine, p. 113).

Mary Ellis Bartlett of Boston appeared before Herbert P. Sheldon, Notary Public, Feb. 6, 1907, and subscribed to a lengthy oath, concerning Mrs. Eddy's ejection from the home of her grandfather. From it the following is taken: "I am 55 years of age, and I am a citizen of Boston, Mass. I am the granddaughter of Captain Nathaniel Webster and Mary Webster, ... One night in the autumn of 1867, as nearly as I can fix the date, a woman, a stranger, came to my grandmother's door." Then follows a detailed account of Mrs. Eddy's entering into the home and how Mrs. Webster, who was a Spiritualist, and Mrs. Eddy held spiritualistic seances. The affidavit continues: "Mrs. Glover (Eddy) informed my grandmother that she had learned a new science which she thought was something beyond Spiritual-

ism. She said she had learned it from Dr. Quimby of Portland, Maine, and that she brought copies of some of his manuscripts with her. She talked about it and read the manuscripts to my grandmother. . . . . From that time forward Mrs. Glover talked of Quimby's science. She was writing what she told my grandmother was a revision of the Bible." (Geo. Mil., pp. 115-116).

"And before me, a Notary Public, appeared Horace T. Wentworth and made oath to above statement. Henry W. Britton, N. P., Stoughton, Mass., Feb. 9, 1907." From this affidavit the following is submitted: "I am 64 years of age, and reside in the town of Stoughton, in the commonwealth of Mass., and have resided there for upward of sixty-two years. . . . . I am the son of Alanson C. and Sally Wentworth. . . . . In 1868, after leaving said Crafts, she went upon the invitation of my mother, to the residence of said Mrs. Sally Wentworth . . . . . and there continually resided until the spring of year 1870. Very often during the years 1868, 1869, and 1870, I saw and talked with said Mrs. Glover at my mother's said residence. Mrs. Wentworth invited Mrs. Glover to visit her for the express purpose of being taught by the said Mrs. Glover a system of mental healing, which said Mrs. Glover, said she had been taught by one Dr. Phinas P. Quimby of Portland, Me. Said Mrs. Glover often spoke to me of said system of mental healing and always ascribed its origin and discovery to said Quimby. Said Mrs. Glover was outspoken in her acknowledgment that she learned her mental healing system from said Quimby, and never, to my knowledge, while at mother's house, made the slightest claim or pretentions to having discovered or originated it herself. Said Mrs. Glover . . . . . lent my mother her manuscript copy of what she, Mrs. Glover, said were writings of said Quimby, and permitted my mother to make a full manuscript copy

thereof, and said manuscript copy of the writings of said Quimby, in my mother's handwriting, and with corrections and interlineations in the handwriting of Mrs. Glover, is now, and has been since my mother's death, in my possession. On the outside, said copy is entitled 'Extracts from Dr. P. P. Quimby's writings,' and at the head of the first page, on the inside, said copy is further entitled, 'The Science of Man or the Principle which Controls all Phenomena.' There is a preface of two pages with Mrs. Mary B. Glover's name signed at the end. The extracts are in the form of fifteen questions and answers and are labelled, 'Questions by patients, Answers by Dr. Quimby.'" (Geo. Mil., pp. 126, 127).

This evidence will stand the test of any court in the land. So beyond controversy, the proof is irrefutably made that Mrs. Eddy is indebted to Quimby for her knowledge of mental healing. Mrs. Eddy assimulated Quimby's theory gradually. She first amended the Quimby manuscript and wrote a preface to it. She then incorported the preface in the text. Then she wrote a second manuscript, interspersing her own production with Quimby's, this giving her a teaching basis. She then discontinued manipulation, which she at first practiced. Then she wrote "Science and Health," which she finished in 1875, having been at work on it for nine years. Mrs. Eddy has made all kinds of statements to avoid the stigma of appropriating her teacher's writings, but she has offered no proof, not even a personal affidavit, to offset the affidavits which establish her guilt. It is well to remember that the circumstances afford strong presumptive evidence which corroborates the personal testimony.

The following are undisputed facts: Mrs. Eddy went to Quimby in 1862 an invalid and was healed; she was a great admirer of him, and wrote panegyric communications extolling Quimby at the time she was healed, which were published

in the Portland Courier, in 1862, and on from time to time, as late as January, 1866, after Quimby's death; she studied under Quimby; she spent several weeks on her first visit to him and then returned and spent two or three months studying and writing. At this point, she diverges from the concensus of the testimony of dozens of unimpeachable witnesses; and declares she did write; that she reduced Quimby's incoherent, desultory notes into a system, so that Quimbyism is in fact her production. Let the reader remember that Mrs. Eddy was with Quimby in 1862, and that Quimby had been a mental healer of national renown for many years. J. A. Dresser, says: "The first I knew of P. P. Quimby was in June, 1860, when I went to him as a patient. . . . . He had then, 1860, been at work more than twenty years in this field of discovery and practice, which carries his first investigations previous to the year 1840." (The True History of Mental Science, pp. 6, 7). And let the reader remember that Quimby had no amanuenses except his son, Geo. A. and the Misses Ware. So Mrs. Eddy's ill advised ruse recoils upon her defenseless head. It is well to bear in mind also that up to the time Mrs. Eddy visited Quimby in 1862, she had been known as a Spiritualist, but had not uttered a word on Mental Science. After her visit to Quimby, she began the study and practice of mental healing.

Sibyl Wilbur, Mrs. Eddy's advocate, plays well the role of a criminal attorney set on perverting testimony and distorting facts to clear a client of a diabolical crime. For no unbiased student can study the biography of Mrs. Eddy from the standpoint of accumulated evidence and have any regard for the veracity of either Mrs. Eddy or Sibyl Wilbur. But then you know, "There is no sin", it is "an illusion." Added to this is Mrs. Eddy's own statements. In the suit Mrs. Eddy brought against E. J. Arens for infringement

of her copyright of "Science and Health," Arens claimed that Mrs. Eddy had taken her book chiefly from Quimby's manuscript. But this he could not prove for the manuscript had not been published and he did not have the manuscript to offer in evidence. So Mrs. Eddy gained her suit. Upon this flimsy incident Christian Scientists claim that Mrs. Eddy stands exonerated of the charge of purloining. Mr. Horatio Dresser very properly says: "But nothing was or could be settled in regard to Mrs. Eddy's indebtedness to Dr. Quimby, because neither the Court nor Dr. Arens possessed the Quimby manuscripts." This shows to what straights the Christian Scientists have been driven in their attempts to clear Mrs. Eddy of literary piracy, and duplicity; but all has been to no effect, for she is doomed to stand condemned and guilty.

But notwithstanding all this testimony convicting Mrs. Eddy of perfidy, falsehood and piracy, her writings are interspersed with the most sanctimonious utterances and audacious pretentions. The following is a fair illustration: "Even the scripture gave no direct interpretation of Scientific basis for demonstrating the spiritual Principle of healing, until our Heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of godliness.'" (Ret. & Int., pp. 55, 56).

There you are! Her "Science and Health" is superior to the Bible. Quimbyisms, stolen and revamped, contains a revelation over and above the Bible. To exemplify further Mrs. Eddy's piracy, the writer will submit a succinct comparative statement of the two. The analysis of Quimby's cult is taken from Mrs. Annetta G. Dresser, who was personally assisted and helped by her son, Horatio, both of whom are devotees of Quimbyism and had access, through the favor of Geo. A. Quimby, to his father's manuscripts. Quimby dif-

ferentiated Christ from Jesus: "Jesus always wished to make a difference in regard to his opinions and what he knew as a science. To show how he separated himself as Jesus the man of opinions from Christ the scientific man, it was necessary to show something as proof." (Phi. pp. 112-113). "In this part of the discussion it was customary to place considerable stress upon the distinction drawn by Mr. Quimby between Jesus, the historical character, and the Christ, the universal ideal or consciousness." (H. and Inner Life, p. 124). Mrs. Eddy makes the same distinction. "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality, ... the spiritual and material, the Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science." (S. and Health, p. 229). "Christ the Spiritual idea of God." (S. and H., p. 568).

Quimby taught that man is a part of God. "When man speaks of himself as man, he is matter; but, when he speaks a scientific truth, he is out of matter, and so far equal to God." (Philos, p. 101). "Every person who was, or ever will be, existed as much before he ever came to our senses as afterwards. . . . . The real man is never seen by the natural senses; but the real man makes himself known through science." (H. and Inner Life, p. 102). "Just as we know this truth, we are of and a part of God." (H. and Inner Life, p. 103). Mrs. Eddy teaches the same doctrine as Quimby respecting man. She says: "God and Man, Principle and idea, are inseparable, harmonious and eternal. . . . . God and man are not one; but in the order of Divine Science, as Principle and idea, God and man are inseparable. . . . . The true idea of man, as

the reflection of the invisible God, is as incomprehensible, to the limited senses, as his infinite Principle." (S. and H., p. 232).

The word wisdom was the keystone of Quimby; Mrs. Eddy substitutes the word Principle for her keystone. Quimby taught real life is spiritual. "In order to dispel these fears and establish a new set of expectations, great stress was put upon the fact that the real man is spiritual. . . . . To realize that our real life is spiritual was to overcome the illusions of sense-experience with its manifold bondages." (H. & L., p. 125). Eddyism is identical. "Man is not in matter, or of it. He is the image and likeness, the idea, or reflection, of Spirit; and Spirit cannot be reflected by matter, mortality, or sin." (S. and H., p. 474).

Touching matter, their theories are much the same. Quimby affirmed there is no matter independent of mind or life. "While, then, he never denied the existence of matter, he sometimes spoke of it as an 'idea', which, like language, is used to convey some meaning to another. A sensation coming from matter contains no intelligence." (H. and Inner Life, p. 90). Mrs. Eddy denies the existence of matter. "Thus matter will be finally proven to be nothing but a mortal belief." (S. & H., 19). It is an "illusion". "Its mortality proves its nothingness." (S. and H., p. 635).

Quimby combined religion and healing. "Jesus opposed diseases as much as he did the errors of the world, and he classed them all together. God permits one no more than another. He permits sickness no more than he does murders. . . . . 'Do you mean,' some one asks, 'that we can have such understanding, right here in this life, of what is meant by the phrase, 'the Kingdom of God is within you,' that we shall be free from sickness, can avoid sinning, can 'rejoice al-

ways' with Paul, and virtually put the troubles and trials of life under foot?' Yes, in proportion as you understand and are in earnest, and are governed by the spirit of truth as well as the letter of it." (H. and the I. L., p. 149). Mrs. Eddy's cult is identical. She says: "The same power which heals sin, heals also sickness. This is 'the beauty of holiness'; that when Truth heals the sick, it casts out evils; and when it casts out the evil called disease, it heals the sick." (S. and H., p. 28). "When we awake to the Truth of Being, all error, pain, weakness, weariness, sorrow, sin and death will be unknown." (S. and H., p. 114).

Quimby taught that disease was mental and not physical. "He claimed . . . . . that we were made up of 'truth and error'; 'disease was an error, or belief, and that the truth was the cure.'" (H. and the I. L., p. 30). "'Whatever we believe, that we create', or, 'Whatever opinion we put into a thing, that we take out of it.'" (H. and the Inner L., p. 50). Mrs. Eddy's doctrine is the same. She says: "To break the dream of disease, understand that sickness is formed by the human mind, and not by matter" (S. and H., p. 395). "So the sick, through belief, have induced their own stiff joints and cramped muscles." (S. and H., p. 401).

Quimby believed that doctors caused disease. He says: "I never make war with medicine, but (with) opinions. I never try to convince a patient that his trouble arises from calomel or any other poison, but the poison of the doctor's opinion in admitting a disease.'" (H. and the I. L., p. 56). Mrs. Eddy borrowed this also from Quimby for she says: "Descriptions of disease given by physicians, and advertisements of quackery, are both prolific sources of sickness. . . . . Doctors should not implant disease in the thoughts of their

patients." (S. and H., pp. 72, 73). Quimby called disease an "error"; Mrs. Eddy called it an "illusion." Quimby "placed no intelligence or strength in matter, and did not regard the bodily condition alone as the disease"; Mrs. Eddy teaches "there is no intelligence, life or sensation in matter." Quimby contended that mind is matter." He did not mean that materialism is true, for he held an idealistic theory of matter; but he held that mind was of an impressible, etheral nature where many thoughts were harbored, which caused disease and sin, these could be removed by proper thoughts. In lieu of this, Mrs. Eddy introduced into her cult "mortal mind which gives rise to false beliefs of sin, sickness and death." There is no difference in the end.

To get rid of sin and sickness, Quimby proceeded to explain the error and oppose it with the truth; the explanation was the cure. Mrs. Eddy to get rid of sin and sickness, denys its existence and declares it to be a false believe of mortal mind; the denial, with the acceptance of the truth, is the cure. Quimby resorted sometimes to silent treatment; so does Mrs. Eddy. Quimby at times manipulated his patients; so did Mrs. Eddy until Kennedy forsook her and then she ceased to manipulate and pronounced it mesmerism. Quimby always said it was not necessary to cure, but it aided the patient's faith. Quimby gave absent treatments; so does Mrs. Eddy. Quimby taught that beliefs constitute conditions. " 'Whatever we believe that we create'; for man is controlled primarily, not by physical states, but by his directions of mind." (H. and the Inner Life, p. 78). Mrs. Eddy borrowed this also. She says, "Matter has no sensation, and the human mind is all that can produce pain. 'As a man thinketh, so is he.' Mind is all that feels, acts or impedes action." (S. and H., p. 59).,

Quimby taught that man was to us a dual being. He

said: " 'Now, as the idea man has always been under the wisdom of this world, the scientific man has always been kept down." The following is a footnote:

"That is, the natural, changeable man. Mr. Quimby applied the term 'scientific' to the spiritual man or permanent identity." (H. & the I. L., p. 80). Mrs .Eddy changes this statement. She makes the spiritual, or real man, God's idea or reflection and the natural man an illusion. Quimby discarded doctors, medicine and orthodox Christianity; Mrs. Eddy does the same. Quimby called his cult a science, "The science of health", "The science of Life and Happiness"; and in one article, he uses the term "Christian Science." Mrs. Eddy not only purloined Quimby's philosophy, but the name also. "I discovered the Christ Science, the science of Mind and named it Christian Science." Yes, she did discover it in 1862 in Quimby's manuscripts beyond the shadow of a doubt. She even found the "Key" in Quimby's manuscripts. For Quimby in speaking of his theory raises the question, "Now, what is it? It is an invisible Wisdom, which never can be seen by the eye of opinion, any more than truth can be seen by error. . . . . It is the "Key" that unlocks the innermost secrets of the heart." (H. and the I. L., p. 103)

Compare these statements: Quimby, "God is not a man any more than man is a principle." (H. and the I. L., p. 102); Eddyism, "Man is not God and God not man." (S. and H., p. 476).

Quimby, "The real man is never seen by the natural senses; but the real man makes himself known through science" (H. and I. L., p. 102); Mrs. Eddy, "Mortal body and material man are delusions which spiritual understanding and science explain. Yet the identity of the real man is not lost, but found through this explanation." (S. and H., p. 198).

It is not necessary to continue this comparison, as this is sufficient to prove that these cults had their origin in the same brain, and the overwhelming evidence is that the origin was Quimby's brain. No unbiased reader can carefully read the books referred to in the preface to this book and arrive at any other conclusion. "It was by restoring himself to health that P. P. Quimby, the parent mental healer in this country, discovered the central principles of the whole doctrine. The first mental healing author, Rev. W. F. Evans, was a patient of Mr. Quimby before he began to write upon the subject. The same is true of the author of Science and Health." (H. and I. L., p. 13.) Mr. Evans was a Swedenborg minister, and a man of extensive reading and was well educated. He is the author of six books on mental healing. Dr. Evans pursued the Quimby practice for six years before he issued his first book in 1869; the title of the book is "The Mental Cure." He published "Mental Medicine" in 1872, and "Soul and Body" in 1875. All three of these books were in circulation before Mrs. Eddy issued the first edition of "Science and Health." Be it said to the credit of Dr. Evans and others of Quimby's followers, they were honest enough to give Quimby credit for what they had learned from him; but it remained for Mrs. Eddy to play the part of an ingrate, and a deceiver, a traitor and a charlatan. Quimbyism and Eddyism alike effectually destroy the only basis of the world's hope—the remedial plan of redemption through our Lord Jesus Christ, and must inevitably lead to the final wreck of the soul.

Mrs. Eddy has borrowed from other sources as we shall now see. Let the reader keep in mind the fact that Mrs. Eddy claims that she has given to the world a metaphysical religion, which is new, never known before. This is absolutely false, as there is not a new feature in her system, not

one. That she has revamped some thoughts previously known, put upon them a new dress, I do not deny; but there is not an original thought to be found in her cult. We shall see that the old Hindu idealistic philosophy embodied the fundamental tenets of "Christian Science." This philosophy found an advocate in Bishop George Berkeley in the seventeenth century. He taught "that no existence is conceivable and therefore possible which is not either conscious spirit or the ideas (i. e. objects) of which such spirit is conscious. Existing things consist of ideas of objects perceived or willed." Idealism is not new to the world. But Mrs. Eddy has used it to good purpose to accomplish her sinister end.

She has not only utilized heathen idealism, but she has borrowed from Shakerism. Mrs. Eddy lived near these people during the formative period of her life, and no doubt was much impressed with their vagaries. Shakerism originated with Wardly, who had been a Quaker, and professed to have received supernatural revelations, which were endorsed by a Mrs. Standley, generally known as Ann Lee. Ann Lee spent nine years in convulsions, fasting, etc., and became so emaciated that she had to be fed like an infant. This comports with Mrs. Eddy's idiosyncrasy. The parallel between the two is striking. Mother Ann testified against marriage. Mother Eddy says, "Until it is learned that generation rests on no sexual basis, let marriage continue." Mother Ann asserted that she would be translated to Heaven without dying; Mother Eddy says, "There is neither birth nor death." Mother Ann's followers held that she was the woman spoken of in the twelfth chapter of Rev., that she was a vessel chosen of God to usher into the world the divine Spirit of Christ,—that this Christ is the completed order of Father and Mother. The followers of Mother Eddy hold "that she is the woman spoken of in the twelfth chapter of Rev., and that she has

come to complete the plan of salvation and represents the female contingent of the Godhead. As Mother Ann associated herself with God the Father, so does Mother Eddy,—"Our Father Mother God, all harmonious." The Shakerites believed that Mother Ann was the God anointed woman and the Holy Comforter; Mother Eddy maintains that Christian Science is the Holy Comforter and she is greater than her science. Mother Ann called her organization the Church of Christ; Mother Eddy named her organization the Church of Christ Scientists. Mother Ann called her original, her first church, the "Mother Church"; Mother Eddy named her first church, established in Boston, the "Mother Church." Mother Ann forbade audible prayer, declaring that it "exposed the desires"; mother Eddy discourages "audible prayer which may utter desires which are not real." Thus we see that Mother Eddy borrowed not a little from Mother Ann, as Mother Ann was first in the line of succession. We have just seen how much Mrs. Eddy has borrowed from Quimby. Now extract all these plagiarized thoughts from Eddyism and nothing at all new is left. So Christian Science is a medley of heathenism, Shakerism and Quimbyism combined by Mrs. Eddy and palmed off on her followers as a revelation from God.

CHAPTER V.

An Analysis of Eddyism—is Pantheistic—God is Impersonal.

Christian Science is a pseudo-metaphysical, heterogeneous mass of nonsense and heathen philosophy. Mrs. Eddy is a Pantheist. To prove this, it is necessary to define Pantheism. The following is the definition given by the Standard Dictionary: "The form of monism that identifies mind and matter, the finite and the infinite, making them manifestations of one universal and absolute being. . . . . Pantheism when explained to mean the absorption of God in nature is atheism, but when explained to mean the absorption of nature in God —the finite in the infinite—it amounts to an exaggeration of theism." The American Encyclopedic Dictionary contains the following statement: "The view that God and the universe are identical. It is taught in India in the Vedantic system of philosophy, one of the six leading schools of thought, and to this day it is widely accepted by the instructed Brahmins and by the common people. It was the creed of various Greek philosophers in later years. Spinoza is considered to have revived Pantheism." Another defines Pantheism as follows: "All-God-ism. It identifies the totality of being with God. Not that each thing is God, but that the whole essence or substance proper is God, and the entire phenomena are the necessary phenomena of God's nature." Pantheism is unique. "It is a sort of philosophical atheism, which considers the universe as an immense animal, whose body nature is and God the soul. This, according to the learned Cudworth, was the system of Orpheus and other early Greeks, for he calls the material world the body of Jupiter." (Encyclopedia of Religious Knowledge). In the "Southern

Review" of November and December, 1899, a writer declares that Pantheism is the doctrine of the Buddhists to this day. He says: "They have a chart, that is the Nichiren Sect of Japanese Pantheists, that they call Mandala, which shows that all things and all phenomena in all times and all the spaces are in essence one and the same, and that they are in nature pure and eternal. Earth, water, fire and air are the spiritual body of the Buddha. Color, sound, smell, taste, touch and all things are also the Buddha's spiritual body." Pantheism is contradistinguished from theism, which teaches the immanence of God, the special presence of God in all the universe and yet distinct from it. While Pantheism teaches that God and the universe are identical, it identifies mind and matter, the finite and the infinite.

Having defined Pantheism and shown that it is antique, heathen philosophy, let me proceed to prove that Mrs. Eddy is a Pantheist. Her book, instead of revealing a recent psychological discovery, is but a reproduction in part of an effete heathen philosophy, long since rejected and cast aside, because untrue and unsatisfactory to men. Yet Mrs. Eddy has reclothed the heathen child in new clothes, Quimbyism and Shakerism, and has succeeded in duping some credulous people into the belief that it is a new-born babe. Permit one more definition of Pantheism, and this I will transcribe from Watson's Biblical and Theological Dictionary: "A doctrine into which some of the sages of antiquity fell by revolting at the monstrous absurdities of Polytheism, not knowing the true God as an infinite and personal subsistence, a cause above and distinct from all effects, they believed that God was everywhere and everything God. This monstrous and in its effects immoral notion is still held by the Brahmins of India." Mrs. Eddy in her Pantheistic deliverance carries her views to an ultimate conclusion. First, God is impersonal; second, all

matter is an illusion, it does not exist in fact; third, she makes an application of these fundamental errors to the healing of the sick and the elimination of sin. This is a vital question because it is fundamental. A false conception of God must ultimate in false conclusions, and these in turn must, from the logic of facts, work out the most fearful consequences to all who adhere to these false conclusions.

Before proceeding to show that Mrs. Eddy is a pantheist and also an idealist, I desire to add to what has already been said touching the antiquity of pantheism and the striking similarity of "Christian Science" and heathen pantheism. The following is an extract from a paper read at the World's Parliament of Religions by Manilal N. D'vivedi of India, which contains a tripartite definition of Hinduism. "The Vedanta emphasizes the idea of the All, the universal Atman or Brahman, set forth in the *Upanishads,* and maintains the unity not only of the Cosmos, but of all intelligence in general. The All is self-illuminated, all thought (*gnosis*) the very being of the universe. Being implies thought and the All may in Vedanta phraseology be aptly described as the essence of thought and being. The Vedanta is a system of absolute idealism in which subject and object are welded into one unique consciousness, the realization whereof is the end and aim of existence, the highest bliss—moks'a. This state of moks'a is not anything to be accomplished or brought about; it is in fact the very being of all existence, but experience stands in the way of complete realization by creating imaginary distinctions of subject and object." (Vol. 1., p. 325). This heathen cult presents a concrete being called the All, this all, or concrete being, embraces the Cosmos and all intelligence in general. The All is self-illumination and thought (mind) constitutes the universe. There is but one unique consciousness. To realize this is the highest bliss. This

state of moks'a is not anything to be accomplished or brought about; it is a fact. But experience (that is the five senses and man's personal realization) stands in the way of complete realization by creating imaginary distinctions of subject and object. In other words, it is hard for those heathens to believe that matter is an illusion, that it does not exist as a fact and that the All includes all. So that there is nothing but thought (or mind).

We shall now see that this heathen cult has been revamped and given to the world by the fruitful and resourceful brain of Mrs. Eddy. She destroys the personality of God and presents to us a concrete being, to whom she applies various appellations, Principle, Love, Good, God, whom she says is the "All-in-all." This concrete being is mind and includes all; matter is an illusion. But let us first prove that Eddyites do not worship a personal God, but a mere concrete spiritual substance which represents and fills the universe. Mrs. Eddy says, "Christian Science rests on the conception of God as all Life, Substance, and Intelligence, and excludes the human mind as a spiritual factor in the healing work." (p. 79). "In one sense God is identical with nature; but this nature is spiritual and not expressed in matter." (13) "The universe, like man, is to be interpreted by Science from its Principle, God, and can then be understood. . . . . Adhesion, Cohesion, and attraction are properties of Mind. They belong to Principle, and but support the equipose of that thought-force which launched the earth in its orbit." (18).

"In Divine Science, man is sustained by God, the divine Principle of Being." (p. 522). In the Glossary on p. 577, we find this definition: "Father. Eternal Life; the one Mind; the divine Principle, commonly called God." On page 578, she defines good: "God; Spirit; Omnipotence; Omniscience; Omnipresence; Omni-action." On page 583, is the definition

of Mother as follows: "Mother. God; divine and eternal Principle, Life, Truth, and Love." On page 585, she defines spirit: "Divine Substance; Mind; Principle; all that is Good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence." "Man is co-existent and eternal with God forever manifesting, in more glorified forms, the infinite Father and Mother." (p. 509). "Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiality of thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all." (p. 501). That the reader may readily apprehend the meaning of this text I shall quote from the context. "The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Mind [God] which includes all." She means that the tree and herb are but God's ideas. They are spiritual thoughts and are not entities expressed in the form of matter for matter is an illusion.

"Either there is no omnipotence, or omnipotence is All-in-all." (p. 145). "All things are created spiritually. Mind, not matter, is the Creator. Love, the divine Principle, is the Father and Mother of the universe, including man. The theory of three persons in one God (that is, a personal Trinity or tri-unity) suggests heathen gods, rather than the ever-present I am." (p. 152). "To grasp the reality and order of Being in its Science, you must begin by reckoning God, Good, as the only Mind, Life, Substance, and Intelligence. Life, Truth, Love, Good, are not mere attributes of Deity, but the highest terms we can employ to express our thought of God." (p. 171).

"The scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except

Mind, God." (p. 226). "God is all inclusive, and is reflected by everything real and eternal." (p. 227).

"The text is a metaphysical statement of existence as Principle and Idea, wherein man and his Maker are inseparable and eternal." (Miss. 182).

"Again, the infinite Principle, with its universal manifestation, is all that really is or can be." (Miss. 150). "If my own students cannot spare time to write to God,—when they address me I shall be apt to forward their letters to Him as our common Parent, and by way of The Christian Science Journal." (Miss. 155.) "God is the only Mind, and His manifestation is the spiritual universe, including man and all eternal individuality." (Miss. 361).

"Infinite Mind knows nothing beyond Himself or Herself." (Miss. 367).

I have quoted these paragraphs, from among the many which bear upon the subject, to prove beyond the possibility of a doubt that Eddyites have no personal God, but a concrete Principle. Our author uses interchangeably the words, God, Life, Substance, Intelligence, Principle, Mind, Divine Science, Divine Principle of Being, Father, Mother, Good, Spirit, Truth, Love, All-in-all, I am.

There is no personal God if we accept Mrs. Eddy's teachings, only a substance, merely a principle and each individual forms a part of that concrete "Principle," which she invariably spells with a capital "P". There is no infinite personal God, who is the ruler and governor of all. Good, Love, Truth, Intelligence, each stand for God. Terms, which are ordinarily used to designate and indicate qualities and abstract ideas.

This is not a logical conclusion drawn from legitimate premises; I have given the reader the words of Mrs. Eddy herself. She is careful to say that Truth, Love, Good are

not attributes of Deity, but express our highest conception of God. If I should kneel down to pray and address, Truth, Love, Good, it would be the highest appeal that I could make to Deity. Instead of saying "our Father, who art in Heaven," we should better say our Truth, our Love, our Good; and we are authorized by her text-books to say our Mother [Eddy] who art in Heaven. From the above quotations, we learn that to regard the Trinity as constituted of "three persons in one God, that is a personal Trinity or Tri-unity, suggests heathen gods", and therefore should be rejected. This is the orthodox view of the question which she renounces, and declares smacks of heathenism. But strange to say, she submits a triune God to us whom we should worship, which is as follows:

"Life, Truth, and Love, constitute the triune God, or triple divine Principle. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father; Christ the type of Sonship; Divine Science, the Holy Comforter. These three express the threefold, essential nature of the Infinite. They also indicate Scientific Being, and the whole relation of God and Man." (P. 227).

This makes her meaning plain, Divine Science, or "Christian Science" is a part of the Godhead or Trinity. It is one of the essentials of the threefold person of the Infinite. God is imperfect, incomplete and consequently a failure without Christian Science, which is absolutely necessary to indicate scientific being, and the whole relation of God and man. So as Christian Science is deified and as the author of anything is always greater than the thing itself; therefore, Mrs. Eddy deifiies herself.

The Christian Science God is very much impersonal. God is nothing more than a metaphysical abstraction or principle. Rev. W. H. P. Faunce, D. D., very properly says:

"Her God is 'Being,' but being need not be conscious of its own existence, or of ours. Her God is Truth; but truth is destitute of volition or affection for man. Her God is Life; but life in moss and tree is unconscious and unintelligent. Her God is Love; but not the love which can answer any request for aid. Her God is Mind, Spirit, Soul, provided we interpret those words as synonyms of unconscious principle." (Search Light, On C. S., p. 42).

I pause at this point to ask what differentiates this cult from the Hindu cult. The Vedanta cult emphasizes the "All," the universal "Atman" or "Brahman," the unity not only of the Cosmos, but of all intelligence. Being implies thought and the "All" may in Vedanta phraseology be aptly described as the essence of thought and being. I submit that the heathen God differs in no material point from the Eddyite God. The heathen God is "All", the universe, "Atman" or "Brahman" who includes all the world and all intelligence. The Eddyite God is "Principle" "Love" "Truth" "Christian Science", "Mother Eddy." This All-in-all includes the universe—the world and all intelligence. The heathen God is the essence of thought and being, that is, a mind essence, the embodiment of mind,—one Being, if you please, the Ego.

Mrs. Eddy says: "When will the ages understand the Ego, and see only one God, one Mind, or Intelligence? . . . . . In Science it can never be said of a mortal, that he has a mind of his own, distinct from God, the Mind" (p. 100). "The Science of Being shows it to be impossible for infinite Soul to be in a finite body, and man to be separate intelligence from his Maker."

But to make sure the identity of the heathen's god and the Eddyite's God, allow me to quote from a paper on Shintoism presented to the World's Parliament of Religion by Rt. Rev. Reuchi Sohibata. He says, the Zhikko is a new

sect, who "teach us that, before Heaven and earth came into existence there was one absolute Deity called Ame-no-mina-kanushi-no-kami . . . . . he included everything within himself, and he will last forever without end. In the beginning the One Deity, self originated, took the embodiment of two Deities, one of male nature, the other female." (Vol. 1, p. 452.) The heathens worship a male and a female God. The Eddyites do the same. On page 96 of "Miscellaneous Writings," Mrs. Eddy asks and answers the question, "Do I believe in a personal God? I believe in God as the Supreme Being. . . . . I worship that of which I can conceive, first, as a loving Father and Mother; then, as thought ascends the scale of being to divine consciousness, God becomes to me, as to the apostle who declared it 'God is Love'—divine Principle—which I worship." In Science and Health, page 322, is to be found the Lord's prayer spiritually interpreted by Mrs. Eddy as follows:

"Our Father-Mother God, *all harmonious.*" The God of the Eddyites is male and female just as is the heathen God male and female. Once more, Mrs. Eddy propounds the question, "What is God? Ans. God is divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." . . . . . "Is there more than one Principle? Ans. There is not. Principle is Divine, one Life, one Truth, one Love." (p. 461-2). On page 569, may be found a paraphrase of the 23rd Psalm which expresses the author's idea of God. Where the name of the Lord occurs she substitutes the word love as follows: "Divine Love is my Shepherd. . . . . Love maketh me, etc." Two things are incontrovertibly established by the above citations: first, Mrs. Eddy borrowed her God from the heathens; second, the Eddyites' God is impersonal—a metaphysical abstraction.

Now let us see how Mrs. Eddy's God appears in the light of the Scriptures. The Bible opens with the declaration "In the beginning God created the heaven, and the earth." (Gen. 1:1). A specific and definite act by an infinite personality—God. Mrs. Eddy's God is a Principle and is incapable of a definite act. Keep this in mind as we proceed. "God saw the light"—"Principle" can't see. "And God called the light"—"Principle" can't speak. "And God made"—"Principle" can't make. "The most high God possessor of Heaven and Earth"—"Principle" can't possess. "And God Amighty bless thee"—"Principle, Love" can not bless. "And Jacob said unto Joseph, God Almighty appeared unto me and blessed me." Mrs. Eddy worships divine Principle which can not perform a specific act, can not present itself and bless a person. "The Lord is my strength and song. . . . . He is my God and I will prepare Him an habitation." The God of the Bible is represented as a personal God of the masculine gender. The personal pronouns he and him in the masculine gender, are used here and elsewhere, in both the Old and New Testament in referring to God.

The God of the Eddyites is a Father-Mother God—male and female; this is the heathen god and not the God of the Bible.

"For I the Lord, thy God, am a jealous God." How can "Principle," the Eddyites' god, be jealous? "Thou shalt not take the name of the Lord thy God in vain." This commandment cannot be made to apply to Mrs. Eddy's god; try it. "God brought him forth out of Egypt," none but an active, personal agent could have brought the Israelites from Egypt. If left to Mrs. Eddy's god, they would be there today; for her god is not a person, but a concrete being including all—for there is no matter and there is but one mind

and that is divine—God. This will later be made quite apparent. "The Lord thy God, he is God, the faithful God, which keeps covenant and mercy with them that love him and keep his commandments to a thousand generations." This can not apply to Mrs. Eddy's god; for the personal pronouns of the masculine gender are used. It is impossible for Principle, Love, Truth, to enter into covenant; moreover, Mrs. Eddy's god has no commandments to keep. "The Lord God of Gods . . . . . he knoweth and Israel he shall know." This cannot apply to Mrs. Eddy's god; for it is impossible for Principle to know. "He is a jealous God; he will not forgive your transgression and your sins." This does not apply to the Christian Scientists' god; for sin is an illusion—does not exist—cannot be pardoned. "This is the portion of a wicked man from God and the heritage appointed unto him by God." Such is not the case with the Eddyites' god; for man is God's idea and has no heritage separate from God. "I will hear what God the Lord will speak." The Eddyites' God is an abstraction and abstractions cannot speak; therefore, this text to them is a dead letter. "Search me, O God, and know my heart, try me and know my strength." This is impossible in Christian Science for their God is impersonal and cannot search, neither can it know. "Jesus said thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How can the Eddyites adjust their doctrine concerning God to this text? "For God is my Witness whom I serve with my spirit in the gospel of his Son." A personal God who can bear witness. "God commendeth his love towards us." "God so loved the world, that he gave his only begotten Son."

God "loved" and "sent his Son," acts that can only be ascribed to a personal being. "Paul, an apostle of Jesus

Christ by the will of God." Paul had in mind a personal being who has a will, not a mere substance; a love which is passive. "Moreover I call God for a record upon my soul;" Paul called upon God as a witness of his fidelity. Paul said he had a soul; Mrs. Eddy says there is but one Soul—Principle, which she worships.

From the book of Genesis to the book of Revelations, God who made all things and who governs all things is represented as a personal being, and to Him all kind of acts are ascribed. He is represented as hating iniquity, as being angry, as a being of love, of mercy, of long suffering, of forbearance, slow to anger, a being who can talk, see and know. Mrs. Eddy's god is not the God of the Bible, but the heathen god, which embraces all things in himself. He is a concrete being embodying man and the universe in himself. "Infinite Mind knows nothing beyond himself, or herself." (Misc. 367). The heathens worship the All, the universal Atman or Brahman, which is as good a god as Mrs. Eddy's; for it is a concrete being, exactly like Mrs. Eddy's Principle. I positively affirm there is no difference except in name.

But back to the Trinity; keep in mind that her trinity is "Life, Truth and Love. In this unity are three in one—the same essence though manifold in office; God, the Father; Christ, the Type of sonship; Divine Science, or the Holy Comforter." It takes Christian Science to complete her trinity. Christian Science takes the place of the Holy Ghost in her trinity. A strange Godhead—a peculiar trinity—"God, the Father, God, the Christ, the Type of sonship; God, the Divine Science." Fall down and worship at this shrine, all ye Eddyites! But when you worship, remember you are worshiping the product of a woman; virtually, you are worshipping a woman. Again we turn to the true Trinity,

a triune God as set forth in the Bible, to-wit: The Father, Son and Holy Ghost. The three constitute, not three separate Gods, but three persons in one Godhead. I shall not enter upon an elaborate discussion of this subject, but I desire to show the Scriptural doctrine of the Trinity as opposed to Mrs. Eddy's cult. The attributes of God are Unity, Eternity, Omnipresence, Omnipotence, Omniscience, Immutability, Wisdom, Goodness, Holiness, Justice, Mercy and Truth. These attributes pertain to each person of the Trinity and establish the divine personality of each. It is hard to grasp the idea of the Trinity; but when we remember there are trinities in nature, such as the sun, which has orb, heat and light; the tree, which has wood, bark and sap; and yet the three constitute one sun, one tree, we find some relief to our comprehension.

It is not necessary to recite passages to prove that the above named attributes apply to the Father, but it is necessary to cite passages to prove that all that is ascribed to the Father is ascribed to the Son and to the Holy Ghost. I shall submit first a few passages which prove Jesus Christ to be verily and truly God. "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

"Behold a virgin shall conecive, and bear a son, and shall call his name Immanuel." This prophecy was fulfilled and a record made in Math. 1:22-23: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying; Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is God with us." "In the beginning was the Word and the Word was with God, and the Word was God . . . . . all things were made by him; and

without him was not anything made that was made . . . . . And the Word was made flesh, and dwelt among us." "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." And again, "When he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." "Though he were a Son . . . . . And being made perfect, he became the author of eternal Salvation unto all them that obey him." "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe. These things command and teach." "I and my Father are one."

We shall now see the Holy Ghost is God. "But Peter said,Ananias, why has Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? . . . . . Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." If this text was all touching this question, it is sufficient to establish the proposition that Holy Ghost is God. But such is not the case. I invite the reader's attention to the fact that Mrs. Eddy, in constructing her god, has made Christian Science a part of her trinity, a part of her God, as she eliminates the Holy Ghost from the trinity and substitutes Divine Science in His stead. I ask the reader to keep this in mind, for this statement will be fully established under a special chapter. This is blasphemy, idol worship. But let us proceed. "Now, the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Perhaps it is needless to call attention of the reader to the fact that the Holy Ghost and Spirit are used interchangeably in the Word of God. "How much more should the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." "Whither

shall I go from the Spirit? Or whither shall I flee from thy presence." "God has revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." "The Spirit of God hath made me, and the breath of the Almighty hath given me life." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "Even the Spirit of truth; . . . . . for he dwelleth with you, and shall be in you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Please to note in all the Scriptures cited, bearing upon the Divinity of the Son and Holy Ghost, acts are imputed to them, such as alone can be ascribed to a person. Again the personal pronoun, masculine gender is used in referring both to Christ Jesus and also to the Holy Ghost. Consider also the following: "Another Comforter, that He may abide with you forever." "Ye know him." "He will teach you all things." How can an impersonal substance teach. "He shall testify of me." How can an abstraction testify. These Scriptures and the facts proved by them are sufficient to put every Christian Scientist to blush, if not impervious to truth. Once again, "And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." Moreover, the Father, Son and Holy Ghost are associated in the baptismal formula and the Benediction. The case is made out; the Bible establishes a Trinity constituted of three personalities, the Father, Son and Holy Ghost. To accept this you must reject Christian Science; to accept Christian Science, you necessarily reject the Bible. What thoughtful person will dare to follow a speculative

woman, who has stolen a heathen god, purloined from others, and established a cult, which she terms Metaphysical Science, Divine Science, Christian Science. Mrs. Eddy has made her own god, her own trinity, of which her own cult forms one-third, instead of accepting the scholarship of the world, which represents an orthodox unit in sustaining the true God, the true Trinity, the basis of the world's hope.

Millions and millions of adherents of this theology have lived happy, tranquil lives, blessed the world in their day and generation, died happy and went home to Heaven. But here comes an old woman with an abnormal mind and sets up another god, and has the audacity to invite us to worship her idol. It is revolting to contemplate. Any system predicated upon a false idea of God is absolutely false. One of the most remarkable statements made by Mrs. Eddy is that God is ignorant of the existence of mortal mind. These are her words: "Ignorant of the origin and operation of mortal mind,—that is, of itself,—this mentality puts forth its own qualities, and then claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogations, and is an attempted infringement on Infiinity." (p. 506.) If God's knowledge is limited, then His perfection is destroyed; He ceases to be God. But I can readily admit that Mrs. Eddy's god is imperfect; for she declares it to be a Substance—Principle.

It is proper to say, that Mrs. Eddy denies being a Pantheist; nevertheless, her teachings necessarily involve pantheism. But she asserts that the accepted theory, that man is a compound being having soul and body is pantheism. But as we have seen, the doctrine that God includes all things in Himself is pantheism. Mrs. Eddy is a pantheist and an idealist. This is apparent from the following: "There is but one way to Heaven and harmony, and Christ shows us

this way. It is to know no other realty than Good or God and His reflection. . . . . Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God." (p. 138, 139.) She represents soul which stands for Deity as testifying as follows: "I give life, without beginning and without end, for I am Life. I am supreme, and give all, for I am Mind. I am the Substance of all, because I am that I am." (149.) "Nothing unspiritual can be real." (p. 231.) "The Divine Principle, or Spirit, comprehends, and expresses all; and all must therefore be as perfect as the Divine Principle is perfect." (p. 512.) "Matter is unknown in the universe of Mind . . . . . Trees, plants, and flowers are ideas of Mind." (p. 176.) "The Scriptures imply that God is All-in-all. From this it follows that nothing possesses reality or existence except Mind, God. . . . . Everything in God's universe is His idea." (p. 226.) "Your mortal body is only a mortal belief of mind in matter. What you call matter was originally error in solution, or mortal mind—likened by Milton to 'chaos and old night.' . . . . . The science of Being, wherein all is divine Mind, or God and His thought." (p. 371.) "God is All-in-all. What can be more than All? Nothing; and this is just what I call matter, *nothing*. Spirit, God, has no antecedent; and God's consequent is the spiritual cosmos." (Miss. 26.)

Our author positively states there is no other way to Heaven, except to know there is nothing real but God. All else, including man's body, is unreal. Again she asserts God is the substance of all; that nothing can be real, unless it is spiritual; that God comprehends and expresses all things, that, therefore, all is perfect. Matter is unknown in the universe of mind; and there is no other universe. All else, such as trees, plants, flowers, and men are God's ideas. There is nothing but God and His ideas or thoughts in the universe.

Mortal body is only a mortal belief in matter. She terms matter, error, chaos, nothing. I beg to submit a few other passages upon this phase of the question: "In one sense God is identical with nature; but this nature is spiritual and not expressed in matter." (p. 13.) By way of elucidation, she raises the question, "What is the Scientific statement of Being?" Then she proceeds to answer: "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." (p. 464.) Once more. "The seed is in itself, only as Mind is All and produces all. Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiability of a thought, a seed, or flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitutes the Intelligence which governs all." (p. 501.) There can be no mistaking these utterances; they are transparent and admit no doubt. These are the utterances of a Pantheist. God is all. Do not mistake her dogma for the doctrine of the immanence of God. Her theory is that matter is mortal error. "Spirit is the real and eternal; matter is the unreal and temporal." "Matter is the unreal." Does not exist for it is "mortal error." All is mind or spirit; it is divine mind or spirit; so there does not in fact, exist anything in the universe but God. The evidence sustains the charge, Mrs. Eddy is a pantheist and an idealist. And I submit once more that the fundamental doctrines of Mrs. Eddy do not differ materially from the doctrine of Hinduism. With this false conception of God it is impossible for any conclusions to be correct. As matter or substance form the basis of physical science, she has no right to call her fad a science.

CHAPTER VI.

Arbitrary Rules and Definitions.

Mrs. Eddy throws to the winds and to the bats all rules of hermeneutical interpretation of the Scriptures, and establishes rules and terminology of her own. She has no regard for Webster, Worcester, Walker—in a word for the scholarship of the world; but utterly disregards all authority, except such as she can so twist and pervert as to read into her cult. We shall see before we are through with this critique that Mrs. Eddy handles the Bible as recklessly as any infidel to be found in any age of the world's history. She wrests, perverts, misapplies, distorts and contradicts. She essays to put a spiritual interpretation upon the word of God, so as to make it fit her peculiar idea.

For the present purpose, I shall give the reader specimens of her definitions. She says: "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away." (p. 400.) This is a wonderfully scientific definition and is as absurd as it is abstruse. "Anatomy, according to Christian Science, is mental self-knowledge, and consists in the art of dissecting thoughts, in order to discover their quality, quantity, and origin." (p. 458.) "Adam. Error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of Good, or God, and His creation; a curse; a belief in intelligent matter, finiteness and mortality; 'dust to dust;' red sandstone; nothingness; the first god of mythology; not God's man, who represents the one God, and is His own image and likeness." (pp. 570,571.) "The word Adam is from the Hebrew *adamah,* signifying the *red color of the ground, dust, nothingness.* Divide the name Adam into syllables, and it reads, a-dam or obstruction." (p. 233.)

Mrs. Eddy knows, as well as all Bible students know, that in this definition she was flatly contradicting God's word. She asserts that the word Adam is from the Hebrew *adamah,* which she finally reduces to *nothingness.* This is untrue, the Hebrew word is *adam,* which is anglicized,, and literally means man, a human being, male or female, plural, one red, ruddy as it would seem. The word first occurs in the 26th verse of the 1st chapter of Gen. "And God said let us make man."—(*adam.*) The word man (*adam*) occurs again in the 7th verse of the 2nd Chap. of Gen. in the 19th verse and is translated Adam. Let it suffice to say, that man and Adam are one, not different words, but the same word in the original. Note carefully that Mrs. Eddy says that "the word Adam is from the Hebrew, adamah." This is untrue. This word literally means earth, so-called from its reddish color, and is the feminine gender; whole the original word *adam* literally means a man, and is the masculine gender. In this criticism I have relied upon the highest authority, the Biblia Hebraica and Wm. Gesenius, the lexicographer. We cannot excuse Mrs. Eddy as she assumes to understand the Hebrew, and she speaks dogmatically; she pretends to know. So we are forced to conclude that this is a vile invasion of sincerity and veracity. But she had a purpose to accomplish. There is more wisdom of a kind in this than folly. She has a hard task before her, to make people of intelligence believe that man has no body, that man is only God's spiritual idea; and she can neglect nothing to insure the end. Is this an exposure? Who dare deny it? None but her duped followers. She has stated as a literary and Biblical fact, what is palpably false. This, of course, can but deceive the uninformed. Mrs. Eddy cannot be relied upon; she is reckless in her statements and desperate in her interpretations. I shall make no charge that will not stand attested by the facts adduced.

But let us examine her definitions a little farther. "Burial Corporality and physical sense put out of sight and hearing; annihilation; submergence in Spirit; immortality brought

to light. (p. 573.) "Children. Life, Truth, and Love's Spiritual thoughts and representatives; sensual and mortal belief; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being." (p. 573.) I should call all this mere jargon and dismiss it, but for the fact, that intelligent people have embraced this teaching and are disciples of this unsafe leader. But let me ask all parents, who have embraced this derogating cult, if they believe their children are counterfeits of creation, in fact, mere thoughts of God; or do they regard them as the legitimate offspring of the marital relation instituted by God? "Flesh. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation." (p. 577.) Flesh is just an illusion; does not exist, an error, a belief in matter.

"Gihon (river). The rights of woman acknowledged—morally, civilly, and socially." (p. 578.) This is the name of the sacred river that flowed from Eden. It comes from a verb which literally means to breakforth, to rush forth. Out of this simple name Mrs. Eddy gets the acknowledgment of woman's rights; wonderful! "Hiddekel (river). Divine Science, understood and acknowledged." (p. 579.) "Mother. God; divine and eternal Principle. Life, Truth, and Love." (p. 583). "Will. The motive-power of error; belief, animal power; the might and wisdom of God." (p. 588.) "Euphrates. (A river.) Divine Science, encompassing the universe and man; the true idea of God." (p. 576.)

We need not pursue this subject farther; these definitions are sufficient to indicate how reckless Mrs. Eddy is in the use of language and how arbitrary she is in her definitions. It may prove interesting to the reader to have a few of her reckless statements. "The blood, heart, lungs, brain, ets., have nothing to do with Life." (p. 45.) "When there are fewer doctors, and less thought is given to sanitary subjects, there

will be better constitutions and less disease." (p. 67.) "All disease is the result of education, and can carry its ill-effects no further than mortal mind maps out the way." (p. 69.) "We say man suffers from the effects of cold, heat, fatigue. This is human belief, not truth of Being, for matter cannot suffer." (p. 77.) It is only belief that suffers; nothing else can suffer.

"The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. Cain concluded, very naturally, that if life was in the body, and man gave it, man had the right to take it away." (p. 255.) "The serpent of God's creating is neither subtle nor poisonous, but a wise idea, charming in its adroitness." (p. 508.) "All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science." (p. 508.) "You say, or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would produce the opposite result." (p. 384.) The thirst does not exist as a fact, but only as a belief. These paragraphs are fair specimens of the absurdities with which the book under review abounds.

CHAPTER VII.

Mrs. Eddy Denies the Bible Account of Creation.

Any false theory concerning the creation of the world can but ultimate in erroneous conclusions, such as must be fatal to man. The accepted statement of the history found in Genesis is simple and easy, and is in perfect harmony with the teaching of the Scriptures in both the Old and New Testaments. As a matter of fact, the Bible, from the beginning to the end, is enigmatical if we fail to accept the plain statements of history found in the book of Genesis. This Mrs. Eddy does not do. She accepts, in part, these statements; but much of this history is contradictory to her fad, and therefore she rejects it. A more dogmatical and arbitrary writer never committed a thought to paper.

I shall now proceed to expose her fallacies respecting creation. She flatly gives the lie to the Mosaic account of creation. She is driven to the point of desperation to protect her cult because it is a real bonanza. It must be protected at any cost, even at the sacrifice of God's Word, and the salvation of the world. Although claiming to give to the world a "Key" to unlock any difficult or occult statement of the Bible, she mystifies, veils, mutilates and eliminates the Scriptures as may best serve her purpose. I am bringing no railing accusation against Mrs. Eddy; a case of tetanus demands heroic treatment, for life is involved. When the eternal destiny of man is involved we cannot afford to temporize. If orthodox Christianity represents the religion of the Bible, then Eddyism is nothing short of the most destructive infidelity. It comes to us in sheep's clothing, as an angel of light with the taking appellation of "Christian Science," the Christ Science. It assumes to be from God. If it is not; then it is diabolical, destructive and, in its results, fatal. I shall, with the fear of God before me, with His love in my heart and with a prevailing desire to please Him, prosecute my task.

We have seen that her major postulate excludes everything in the universe but God. God and His ideas alone are real; matter is an illusion. With such a postulate as the foundation of a system, we need not look for correct conclusions. We may expect on every hand errors of the most glaring nature. But the best refutation of this book is its own interpretation, so we will let the author speak: "Is God's man, spiritually created, material and mortal? Did he originate in nothingness and dust, and spring from matter instead of Spirit? The parent of all human discord was this Adam-dream, a deep sleep, oblivion, and illusion, portrayed in the illusion that life and intelligence originated from and pass into matter." (p. 202.) Please to note that the reasoning is purely fallacious. She mis-states the question; misrepresents the Bible. No one has affirmed that man originated in "nothingness and dust;" that man sprang from matter. We assert the account given in Genesis is, that God made man "of the dust of the ground and breathed into his nostrils the breath of life." But she calls this, "the Adam-dream, illusion, portrayed in the illusion that life and intelligence originated from and pass into matter." This is a plain perversion of the Bible facts. There is nothing in the text to justify such a conclusion. The Bible statement, which she terms, "the Adam-dream," plainly asserts that life and intelligence came from God; that the spirit or soul came from God and was made in his image. But she says this position "is the parent of all discord." To assume that we have a mortal body, she contends, accounts for the presence of discord—that is, sin, sickness and death. We have under review one of the most unfair teachers who ever came in the guise of Christianity. At every step we shall find her misrepresenting the Bible. Let us take another specimen of her logic: "Sound is not the originator of music, and man is not the father of man. Cain concluded, very naturally, that if life was in the body and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was a murder from the beginning." (p. 255.) It shows nothing of the

kind, neither did Cain conclude that he had a right to kill his brother. But he became angry because God had respect to Abel and his offering, but to Cain and his offering He had no respect. Neither did God accord Cain such a right; on the contrary, he pronounced a blighting curse upon him. Read the record. "And now art thou cursed from the earth. When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." This is quite a different account from that of our author. Man did not give life and he has no right to take it away; yet we have life in mortal bodies. In commenting on Genesis 1:7, she says: "Mortal, erring, and finite are human beliefs, which apportion themselves the task of distinguishing between the false and the true. Objects utterly unlike their originals do not reflect their original. Therefore, matter cannot proceed from God, and has no real entity." (p. 499.) This is logic with a vim; the mind that can accept such contradictory assertions I do not envy. God did not make matter; it is not a real entity. All this material world, beneath us, above us, around us, not real—a mere human belief. It is all an illusion —

> " An ignis fatuus, that bewitches,
> And leads men into pools and ditches."

Who can believe such nonsense? Not one, Mrs. Eddy and her satellites not excepted. They claim to believe it, because it is an essential integral of their Materia Medica. They must claim to believe that this beautiful world has no real existence; that they have no heads, hands, and feet, no bodies with all their parts; else the foundation of their healing "Principle" will be forever swept from beneath them. I, for one, do not believe that any sane man can really believe that all material existences are non entities, that there is nothing but God and His ideas in the universe. And yet, at Austin awhile ago, some of our representatives and senators almost went into hysterics because there was a medical bill pending to prevent these people from imposing on the credulous unfortunate sick.

For what? Not for scientific treatment; not for their prayers, as some of these wise solons would have us believe; not for magnetic, hypnotic or osteopathic treatment; not for purely mental treatment; not for administering medicine, or delivering words of Christian consolation; but for practicing a deception, by teaching the patient there is no sickness, because there is nothing to be sick. But to our author's interpretation of the genesis of man. She assumes without reason, proof or any kind of demonstration that the first chapter of genesis with the first three verses of the second chapter contains an account of creation, including man, which she contends is an exclusively spiritual creation. But let us hear from her book.

"Throughout the first chapter of Genesis, and in three verses of the second,—in what we understand to be the spiritual Scientific account of creation,—it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on, the different accounts become more and more closely intertwined, to the end of the chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to, as peculiarly the divine sovereign of the Hebrew people." (p. 516.) If this extract were isolated it would be comparatively harmless; but when we find certain deductions following this statement and based upon it, we are appalled at her temerity. The next sentence which follows is an audacious assumption. "The idolatry which follows this material mythology is seen in the Phoenician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities. It is found among the Israelites also, who constantly went after 'strange gods.' They called the Supreme Being by the national name of Jehovah. In the name of Jehovah the true idea of God seems almost lost. He becomes 'a man of war,' a tribal god to be worshipped,—rather

than Love, the divine Principle to be lived and loved." (p. 517.) Here we have a distinction made between Elohim (God) and Jehovah. The spiritual creation, including all that is good, is ascribed to Elohim; while all that is evil, which she terms material mythology, she ascribes to the creation of Jehovah. This hypothesis constitutes another fundamental plank in her platform. In what then does her account of the presence of good and evil differ from Zoroaster? In his dualism, he claims Ormuzd as the creator of all that is good, and Ahriman as the creator of all that is evil. There is absolutely no difference in fact or in effect, except that she says the work of the two, Elohim and Jehovah, became more closely interwoven following the fifth chapter until the end of the twelfth chapter is reached, after which the distinction is not definitely traceable. Jehovah was the cause of idolatrous worship among the heathens and Israelites.

"In the name of Jehovah the true idea of God seems almost lost, 'he becomes a man of war,' a tribal god to be worshipped." Nothing can be farther from the truth than this infidel utterance; Elohim and Jehovah are one. There are several appellations ascribed to God, each one with its particular shade of meaning, yet including all the attributes of Deity. Let me collate some of these appellations: El, Mighty One; Elah, God an object of worship; Elohim, God, gods, objects of worship; Adon, Lord, sir, master, which is usually applied to men but in rare instances refers to Jehovah, as in Ex. 23:17; Jehovah the existing one. This latter appellation was the incommunicable name of the God of Israel. To them the most sacred, instead of giving rise to idolatry, it served the opposite purpose to guard against idolatry. It stood in opposition to the ordinary elohim of the heathens. It carried with it all the force of the august, holy, benevolent and majestic God of the universe, not a "man of war, a tribal god," but a universal God. This appellation embraced the idea of a savior. This is evident from Ex. 6:3. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almightly, but by my name Jehovah, was I not known to

them." And Ps. 83:19; "That men may know that thou whose name alone is Jehovah, art the most high over all the earth." And Isa. 12:2. "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my life; he also is become my salvation." And Isa. 26:4: "Trust ye in the Lord forever; for the Lord Jehovah is everlasting strength." Let this suffice as a complete elimination of the falsehood under consideration.

But is the above a fair construction to be put upon the statements under review? Most certainly, and I will leave no ground for a charge of garbling. On page 517 of this strange book we find the following exegesis of Genesis 2:7: "Did the divine and infinite Principle become a finite deity, that he should now be called Jehovah? Mind has made man, both male and female, with a single command. How then can a material organization become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, yet God is reflected in all His creation." After this cogent reasoning (?) hear her conclusion: "Is this addition to his creation real or unreal? Is it the Truth? or is it a lie, concerning man and God? It must be the latter, for God presently curses the ground. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter?" The heresy is apparent; Jehovah gave rise to the inception of evil. She begins this dissertation with a palpable misrepresentation. As a matter of fact, in the first chapter of Genesis, the appellation Elohim is given to deity; in the second chapter, Jehovah Elohim occurs. Thus it reads not Jehovah, but "Jehovah Elohim formed man of the dust of the ground." Nobody knew this better than Mrs. Eddy; yet she boldly tells us this is a lie. So we have it in unmistakable English that the Bible contains a lie. Why does she give the Bible the lie? Because she cannot make her theory of healing harmonize with its

teaching. She cannot explain it in any way to harmonize with her doctrine; one or the other must go down. In her view, it is better for the Bible to go; for she cannot give up her revenue.

As this is one of the fundamental questions involved in this heresy, I am not willing to dismiss it until I have left no possible ground of escape for the Eddyists. Commenting on Gen. 2:19 Mrs. Eddy says: "Here falsity represents God as repeating creation, but doing so materially, not spiritually, and asking a prospective sinner to help Him." (p. 520.) In the name of reason what falsity? If God is All-in-all, if there is nothing but Mind, Good, God from whence came falsity? How can it exist? Does Mrs. Eddy ascribe this false creation, as she calls it, to Jehovah; and does she then boldly declare that it is a bogus creation,—that it is a lie "concerning man and God?" Mrs. Eddy charges Jehovah with deception, assuming to do what He did not do. She calls Him a lie, or His word as such. Whom does she charge with this false dealing, with perpetrating a lie upon the world?

She does not claim there were two creators, the one of evil and the other of good. This would forever destroy her cult. I press the question. She cannot say that the objectionable portions of Genesis were self-produced. Then from whom did these historic facts which she terms, "false," "legendary," "mythical," and a "dream narative" originate? She cannot say they are the false beliefs of mortal mind, for nothing existed but God. She answers: "There are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohistic, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, or Lord God, as our common version translates it." (p. 516.) Mrs. Eddy seeks to dodge the question by telling us there is clear evidence of two documents giving accounts of the creation of the world. But she is careful not to furnish us with the evidence. She is aware that the Bible, as it now stands, is regarded as canonical, is accepted by the Christian

world as authoritative, with the exception of a few infidels, some of whom are known by the modified appellation, "higher critics."

But Mrs. Eddy must shoulder the responsibility of accusing God of submitting a revelation which contains a lie. Jesus Christ is accused by Mrs. Eddy as trifling with men in the work of creation. Let us read. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Mrs. Eddy accuses God, the Father, of false dealing with the world. Let us read. "In the beginning God created the heaven and the earth." After this statement the narrative continues in detail. Let us follow Mrs. Eddy in this grave charge. Expounding Gen. 2:21 she says: "Here falsity, error, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create woman. . . . . Beholding the creations of his own dream, and calling them real and God-given, Adam,—*alias* error—gives them names." (p. 521.) She means Jehovah who is false, charges the true God with hypnotizing Adam, who represents an error and who became the basis of the creation of woman, of his own kind, which he erroneously called mankind." What a confused and contradictory statement. But it is in keeping with her design. Her effort to divide the work of creation between Elohim and Jehovah would be amusing; but for the fact that there are people who accept such unscriptural, derogatory and false statements as true. Attend to the following statements: "In the Scriptural allegory of material creation, Adam, error, which represents the erroneous theory of Life and intelligence in matter—had the naming of all material animals." (70.) "The mythical theories of creation adopted by mortals are vague hypotheses." (151.) "When we learn our way in Christian Science, as to man's spiritual origin, we shall behold and understand God's creation." (p. 160.) "The offspring of

God start not from ephemeral dust." (p. 163.) The Bible says: "The Lord God formed man of the dust." "For dust thou art and unto dust shalt thou return."

Please to note the terms used by Mrs. Eddy in describing material creation:

"The Scriptural allegory, Adam, who represents error. The mythical theories of Creation, Legend," etc. On page 519, she says: "The first mention of evil is in the second chapter of Genesis, in the legend of the serpent. God pronounced good all that He created; and the Scriptures declare that He created all." Here we have another infidel effusion, "the legend of the serpent." Not a true statement of an actual fact, but a legend only. But more to the same purport. On page 522, she says: "Adam, the synonym for error, stands for a belief of a material mind. He begins his reign over man somewhat mildly, but increases in falsehood as his days become shorter." Another glaring misrepresentation. The name Adam, literally, signifies *man,* a human being, male or female. "But, says the objector, "You don't understand Mrs. Eddy; she means man himself is error, he is only a belief of material mind." It is hard for me, as I drive my pencil along, to realize that I am merely a belief, have no personal existence, all mind, just a fraction of the one divine mind.

Continuing her exegesis of the third chapter of Genesis, 1-3 verses, she says on page 523: "This myth represents error as always asserting its superiority over Truth, giving the lie to Divine Science, and saying, through material senses: 'I can open your eyes'. . . . . The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore, the dreamer and the dream are one, for neither is true or real. First, the narrative supposes that something springs from nothing, that matter precedes mind. Second, it supposes that mind enters matter, and so matter becomes living, substantial, and intelligent. The order of this allegory—the belief that

everything springs from dust, instead of from Deity —has been maintained in all the subsequent forms of error. This is the error,—that mortal man starts from dust, that non-intelligence becomes intelligence, that mind and soul are both right and wrong." Note first, she calls this historic narrative a myth and says it gives the lie to Divine Science. She raises the issue herself and very properly assumes that if this Mosaic account of creation is true, then her system of "Divine Science" is false. I accept the issue. Then judged by her own concessions, so-called "Christian Science" must be consigned to the grave of falsehood.

In the light of reason, let us view this question. First, the authenticity and genuineness of the second and third chapters, I may say the entire book of Genesis, depend upon the same evidence as does the first chapter. There is absolutely no proof substantiating the divine authenticity of the first chapter that does in the same degree establish the authenticity of the second, third and subsequent chapters. Genesis is an unbroken narrative; the history of creation is true as a whole, or it is false as a whole. But with the truth of the Scriptures established, we have no difficulty whatever in ac counting for the presence of sin, sickness and death. The Bible presents to us an account of the fall of man, the fearful wreck produced by sin, man's lost condition, the marvelous plan of restoration through Jesus Christ. We know that we are mortals. We know that we are in a material world; that the earth beneath us, the canopy above us, the asmosphere surrounding us, the food we eat, the water we drink and the air we breathe are all material. Everybody admits this but the Eddyites. As a matter of fact, they admit it in practical life. They eat, sleep, drink, marry, work and make money like other people; in a word, they do as other people. If Mrs. Eddy's contention is true, that the second and a part of the third chapters of Genesis are not to be taken in a literal sense but mythically, then she and her followers would not be subject to the laws of nature. They, having

been initiated into a mysterious physic state, would be above the laws of nature, which pertain to the purely material. Claiming to have the functions of one Divine Mind, they should prove their fidelity by giving to the world an ocular demonstration of the truth of their doctrine. But they offer no proof except they claim to heal the sick. But this is no proof whatever, as we shall see later. Mrs. Eddy calls this account of man's creation of the dust an allegory. This is an unfortunate word for her theory. An allegory is always based upon fact; it is an extended simile; it represents the truth. If accepting her interpretation would free us from the ills to which flesh is heir; then, indeed, we might seriously consider her doctrine. But since she and her followers are subject to disease, decay and death, since they are as capable of sin as other people; we are constantly reminded that the whole thing is a farce.

Mrs. Eddy says: "Each text is followed by its spiritual interpretation according to the teachings of Christian Science." (496) So she gives a spiritual interpretation of the Bible and only accepts as canonical that portion which she can read into her theory; that part which treats of matter and pertains to man as a compound being she claims is an interpolation. The reader will readily apprehend that she ignores the doctrine of the Bible, that God made man of the dust of the ground and breathed into his nostrils the breath of life. The Bible is predicated from beginning to end, from Gensis to Revelation upon this working hypothesis. Everywhere man is respected and treated as a personal agent and as having a soul in a material body. Christian Science, as promulgated by Mrs. Eddy, on the contrary, establishes an altogether different hypothesis. It claims that man is not a compound being; that he has no body; that soul can not exist in matter; that man is not personal, is only an individual idea. Therefore, to accept the Bible is to reject Christian Science, and vice-versa. The two are irreconcilable and reveal to us two

extremes as wide apart as the North and South poles, as far removed as truth is from falsehood.

To make good this statement let us review the statements of Christian Science as compared to the statements of the Bible. Commenting on Genesis 1.2 She says, "The word God, saith to the darkness upon the face of error, 'God is All-in-all.' It reveals the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless Spiritual forms." (p.497.) "Did infinite Mind create matter, and call it *light?* Spirit is light; and the opposite of Spirit is matter, just as darkness is the opposite of light." (p. 498) "Therefore, matter cannot proceed from God, and it has no real entity." (p. 499.) Commenting on Gen. 1:10, she says; "In metaphor, the *dry land* illustrates the solid formation instituted by Mind, while *water* symbolizes its solution or elements." (p. 500). The Word is not a historic fact, but a metaphorical figure. This is Christian Science they say. Commenting on Gen. 1:11 she says, "The seed is in itself, only as Mind is All and produces all. Mind is the multiplier, and Mind's idea, the universe, is the product. The only intelligence or substantiality of a thought, a seed, or a flower is God, the Creator of them." (p. 501) Is that true? If so, then, when I on yesterday bought some turnip and mustard seed, I actually bought God. For substantiality means the state or quality of being substantial, substance, the material of which anything is made or constituted. To plant a seed is to plant Deity. Of Gen. 1:20 she says, "Animals and mortals metaphorically present the gradation of thought, rising in the scale of intelligence, taking form in masculine and feminine ideas. The fowls which fly above the earth, in the open firmament of Heaven, correspond to aspirations soaring beyond and above corporality, to the understanding of their incorporeal and divine Principle." (505) They are not birds at all; they are ideas of God on illusive wings.—That's all.

Her comment on Gen. 1:22 is as follows: "Spirit blesses

the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all forms, colors and qualities; and these are mental, both primarily and secondarily. (506) "Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother." (p. 509). This ends all controversy; man was not created at all, but has existed from all eternity. Then the Bible which starts out with an account of creation and relates the creation of man as the crowning act of God's creative power, is a cunningly devised fable and is unworthy of man's consideration. "The world believes in many persons; but if God is personal, there is but one person, because, there is but one God. . . . . God has countless ideas, as sons and daughters." (p. 510) We are nothing more than God's ideas; therefore, we are inseparable from God and are as pure, holy, lovable and eternal as God Himself; we could not have been created, for God can not create Himself.

Note that Mrs. Eddy claims the true record of God's work of creation closes with the fourth and fifth verses of the second chap. of Genesis. Here is what she says; "Here the inspired record closes its narrative of creation. 'It is finished.'" (p. 514) All that follows this she repudiates—is false, must be discarded. Read her dictum. "The reader will naturally ask if there is nothing more about creation in the Book of Genesis. "Indeed there is, but the continued account is mortal and material." (p. 514). Let me pause to say that this statement involves a contradiction. If man is God's spiritual idea and nothing but Spirit, how is it possible for what follows in Genesis to be mortal? Whence came this mortality? It could not have originated from man; for he is not a person, as there is but one person and that is God. It could not have come from the devil, for Christian Science tells us there is no devil. Then it must have come from God; and if so, it is true, for error can not proceed from Him. But Mrs. Eddy proceeds to

say: "The Science of the first record proves the incorrectness of the second, for they are antagonistic. . . . . The second record chronicles man as mutable and mortal. . . . . Existence, separate from Divinity, Science regards as impossible. This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records Pantheism, as opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary, and this man to be mortal, dust returning to dust. In this erroneous theory, matter takes the place of Spirit. It is represented as the life-giving principle of earth. Spirit is represented as embracing matter, in order to create man." (p. 515.) "This latter part of the second chapter of Genesis, wherein Spirit is supposed to co-operate with matter, in constructing man, must be based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent Scriptural account, now under comment." (p. 515, 516). This is a remarkable deliverance, remarkable for its manifest audacity, its infidelity, assumption and presumption.

Mrs. Eddy admits that the second chapter of Genesis following the sixth verse is against her fad; that it contradicts her standard of spiritual interpretation. She affirms that, according to her Science, (?) separate existence from God is impossible and such existence is recognized in what she terms the second record of Genesis. She affirms that this record proves that Spirit did enter into dust which is matter; this she declares is Pantheism, and opposed to supremacy of the Spirit. But she says it is an erroneous theory; she says it must be based on some hypothesis of error. She is correct when she says that this portion of the Bible is irreconcilable with her science, that it contradicts it. So

does every other part of the Bible; for her science regards man as equal with God, as nothing but a spiritual concept, that he is co-eternal with God and was not created and is unfallen. With this view of man, she interprets the scripture and builds her theory. On the contrary, the Bible presents to us a compound human being, having soul and body, created in the image of God, but fallen and redeemed through Jesus Christ.

Mrs. Eddy's man is altogether a different being from God's man. Her man is ideal; God's man is a real existence, a being of personal intelligence and personal accountability. But when Mrs. Eddy declares that this part of Genesis contradicts any other portion and is false, that it must be based on some hypothesis of error, she puts herself in a class with such men as Tom Payne and Ingersol. The Bible, Mrs. Eddy does not hesitate to contradict. But why all this dodging and fencing the declarations of infidelity, because forsooth, these scriptures forever oppose her teachings. Mrs. Eddy assumes that Genesis contains a contradiction; the only solution of the problem is to accept Christian Science, which accepts the first chapter and the second to verse six and then holds the balance to be false.

As a matter of fact, in the twenty-sixth verse of the first chapter, we have the declaration "And God said, let us make man in our image, after our likeness." The seventh verse of the second chapter tells us how God made him: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What is there in this statement that contradicts the first?

Absolutely nothing. In the first statement, God indicates his purpose to make man and to make him after His own image—a spiritual being. The second text tells us how He did it. He took the earth and made a body and then breathed into him the breath of life, the breath of lives. He became not only a living animal with locomotive power, but a spiritual being—a soul, endowed with mental and

moral faculties to know, love and serve God, invested with moral agency to choose or reject the right. This is God's account of man's creation; this is God's man. If you accept this biblical account, you reject necessarily Christian Science. If the seventh verse of the second chapter of Genesis is true, then Christian Science, root and branch, from beginning to end, is false. If you accept Christian Science as true then you reject the Bible and say with Mrs. Eddy the scriptural account of man's creation is a fable, an allegory, a myth, an Adam-dream, an error, a lie. Which view is true to life? Have we veritable bodies that must be fed, clothed, refreshed? Have we something within us that loves, hates, hopes, fears, sorrows, rejoices, reproves, condemns, desires, accepts, and rejects? Then the Bible is true and Christian Science is false.

Commenting on Gen. 2:21, Mrs. Eddy says. "Here falsity, error, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create woman. Beginning creation with darkness instead of light." (p. 521) She declares this to be a false statement, an error, not a truthful historic fact. "Adam the synonym for error, stands for a belief of material mind" (p. 522) Adam did not exist in fact, but was only "a belief of material mind." In considering Genesis 3:4, 5, she says: "This myth represents error as always asserting its superiority over Truth, giving the lie to Divine Science, and saying, through the material senses: 'I can open your eyes.'" p. 523). The Bible statement is a myth only; but it gives the lie to Divine Science, which she says is Christian Science, in fact, her adventure to immortalize herself and make a fortune. But she admits that the Bible gives the lie to her theory, yet she holds that her fad is right and the Bible is wrong.

"Did God first create one man unaided,—that is, Adam,—but afterward require the union of the two sexes, in order to create the rest of the human family? No! He made all and governs us all." (p. 524) Mrs. Eddy again boldly contra-

dicts the Bible. The Bible reads "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them and God said unto them, be fruitful, and multiply and replenish the earth and subdue it," "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." Now read the genealogies of men as found in the Bible, such as Gen. tenth chapter and Matt. first chapter. But Mrs. Eddy says this is not true. God made all. He did not require the union of two sexes, in order to create the rest of the human family. This is only a belief of mortal mind, an illusion, that's all. But inasmuch as Mrs. Eddy was married four times, she appears to have been particularly fond of that kind of an illusion; and from some cause she carried out God's plan of replenishing the earth.

"Consistency, thou art a jewel!"

Mrs. Eddy closes her account of creation with this statement: "Popular theology takes up the history of man as if he began materially right, but immediately fell into spiritual sin; whereas revealed religion proclaims the Science of Mind, and its formations, as being in accordance with the first chapter of the Old Testament, when Mind spake and it was done." (p. 549) The reader will note that she claims in this paragraph, as in many other places in her book, that her cult was revealed; that it harmonizes with the first chapter of Genesis, but does not harmonize with subsequent chapters; that it is antithetical to accepted theology, which accepts the plain account of man and his fall.

I have given much space to Mrs. Eddy's version of creation for the reason that her entire system depends upon the falsity of the second chapter of Genesis. She assumes that this is a false record, because it reveals to us the creation of matter and presents man as having a soul, in a material body, which she says is contradictory to her revelation.

Let us summarize: Mrs. Eddy says: "Spiritually followed, the Book of Genesis is the history of the untrue image of

God, named mortal man." (p. 496) The Bible says: "So God created man in his own image, in the image of God created he him; male and female created he them." "God created man, in the likeness of God made he him. Male and female created he them." "I have made the earth, and created man upon it." "And have put on the new man after the image of him that created him." Mrs. Eddy says, man is an untrue image of God; the Bible says man was created in the image of God. "God creates neither erring thought, mortal life, mutable truth nor variable love." No one has affirmed that God creates "erring thought, mutable truth and variable love." But the Bible declares that God created man a mortal being. Read the following: "Out of it [the ground] was thou taken: for dust thou art, and unto dust shalt thou return." "All flesh shall perish and man shall perish together, and man shall return again unto dust." "They die and return to their dust." "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." "And it is appointed unto men once to die." "All go unto one place: all are of dust, and all turn to dust again."

Mrs. Eddy raises another issue with the Bible in contending that God did not create mortal life. The Bible teaches that all people are mortal and all flesh must perish. Mrs. Eddy says, "God determines the gender of his own ideas." (p. 502.) The Bible says, "God created man . . . . . male and female created he them." An idea is not capable of gender; it is a nonentity, has no existence in fact. God made all animals male and female. Mrs. Eddy says, "The infinite idea, man, is no more seen or comprehended by mortals, than his infinite Principle, Love. Both are co-existent and eternal." (513). If this be a true statement, that man is an infinite idea and is incomprehensible as the infinite God, is co-existent and eternal with Him, then the Bible is false from beginning to end. If Mrs. Eddy is correct, God did not create man. He has existed always. If we accept the Bible statement that God did create man, then

Christian Science is false. "Choose ye this day whom you will serve." Mrs. Eddy says, "All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science." (508) "All that God creates moves in accord with His Mind, reflects goodness and power." (507) There is not a discordant note in all the realm of Christian Science, no warring elements or rebellious creatures; this is quite different from the truth as revealed in the Bible, which says, "And it repented the Lord that he had made man on earth, and it grieved him at his heart. And I will destroy man whom I have created from the face of the earth; both man and beast, and creeping things and fowls of the air." "But they rebelled, and vexed his Holy Spirit; therefore, he was turned to be their enemy, and he fought against them." "God hath made man upright; but they have sought out many inventions." "I have nourished and brought up children, and they have rebelled against me."

Again Mrs. Eddy puts her doctrine in direct opposition to truth as found in the Bible. "The lie claims to be Truth, when presenting the exact opposite of Truth. The creations of matter arise from a mist, or false claim." (p. 516) Whence came this false claim, if indeed it be false? Who raised the question? There can be but one answer; Mrs. Eddy herself prefers the claim. The first utterance of the Bible is: "In the beginning God created the heaven and the earth." This Mrs. Eddy declares is a lie, yet, claims to be Truth. Mrs. Eddy raises another question of veracity between herself and the Bible. If God did create the heaven and the earth, then Mrs. Eddy stands convicted of making a false statement; for she says that God did not create matter. She declares that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Gen. I answer, if this were admitted, she accepts the Elohistic, which contains the first chapter of Genesis, and as we have just seen, that declares that God created the heaven and the earth. But I deny her statement in toto. From age to age, the book of Genesis

has stood as the first in the canonical Scriptures. Infidels have attacked Genesis as they have other canonical books of the Old and New Testament, but the orthodox scholarship of the world, during the past has vindicated the divine authenticity of the book of Genesis as a whole.

We will not allow Mrs. Eddy with the stroke of her pen to eliminate a large portion of the book of Genesis, because she can not read it into her cult. Mrs. Eddy misrepresents the orthodox faith, she says, "In this erroneous theory matter takes the place of Spirit." (p. 515) Nothing can be further from the truth. The account is plain and simple. The word reads: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or denominations, or principalities, or powers; all things were created by him and for him." Mrs. Eddy says, "The first mention of evil is in the second chapter of Genesis in the legend of the serpent." (p. 519) Paul regarded this as an historical fact. Mrs. Eddy says that it is a legend. Hear Paul: "But I fear lest by any means, as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the simplicity that is in Christ." Whose statement shall we accept, Paul's or Mrs. Eddy's? If we accept Mrs. Eddy's statement we must reject Paul's.

CHAPTER VIII.

Mrs. Eddy's Theory of Man—Not a Dual Being—Not Composed of Soul and Body—Is not Fallen—He is Perfect—God's Idea—Not a Sinner.

A thorough understanding of Eddyism can but lead all intelligent unbiased people to reject it. The Bible deals with man as an intelligent moral agent, capable of independent action, separate in being from God and all other beings, a compound being constituted of soul and body, a fallen being, consequently a sinner, who needs to be regenerated to be saved. Mrs. Eddy regards man as a part of God, not a separate personality, but an individual idea, as a purely spiritual concept—only a reflection of God—without a body, as co-existent with God, not a created being. Then it follows that he is unfallen and consequently perfect. It is evident that her religion, if indeed it can be called a religion, is not the religion of the Bible. She claims it is a new religion which she discovered in 1866. Mr. Wesley very thuthfully said: "That whatever is new in religion is false. For the old religion is the true religion, that which is from the begnning." There can be no new religion from the very logic of facts.

But back to the teaching of Mrs. Eddy respecting man. She undertakes to prove that there are two classes of men in the world: the one is represented by what she terms scientific beings; these are Christian Scientists of course; the other class she terms mortal men. Of course, all who do not embrace Christian Science are mortal for no other reason than that they adjust themselves to the conditions of life, employing their reason and five senses. The origin of the first class is given in the first chapter of Genesis; the origin of the second class is recorded in the second chapter of Genesis. The first are spiritual; they are God's ideas, and are real: the second are mortal and are unreal; they are illusions. But she fails to explain how the transition is possible from

something that is unreal to something that is real. She tells us how we are to embrace Christian Science by discarding human science, human reason, and the five senses; but this does not explain how the mortal class represented by Adam, who represents an error, an illusion, can pass from an illusion, something unreal, to something real? The Adam man thinks he has a soul in a body, and therefore he is a Pantheist; the God man knows there is nothing real but God for "God is All-in-all," and therefore he is a Christian Scientist.

Mrs. Eddy's ideal man has never been seen; for he is without a body, an idea only. But has she ever exhibited to the world such an ideal being? People who embrace Christian Science are not changed in the least. They look the same and act as other people.

It is best for Mrs. Eddy to state her own doctrines; so we will let the reader have her own words. "Man is not the offspring of flesh, but of Spirit,—of Life, not death. Because Life is God, it must be eternal, self-existent,—everlasting, I AM, the Being who was, is and shall be, whom nothing can erase." (p.185.) "Man was and is God's idea, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind. Man has been forever in the eternal Mind, God." (p. 231.) "God and man, Principle and Idea, are inseparable, harmonious, and eternal. . . . . But in order of Divine Science, as divine Principle and idea, God and man are inseparable." (p. 232.) "Man is indestructible and eternal." (p. 400.) "Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother." (p. 509.) "God and man are co-existent and eternal. Science shows that the spiritual realities of all things are created by God, and exist forever." (p. 572.) These excerpts establish conclusively the statement that Christian Science teaches that man is co-existent with God; that he was not created; that he had neither beginning of years nor end of days. If this is true, then the record of men in all ages of the world is

false; for we have in all histories the ages of men recorded. If this is true the Bible is false, for the only account given of man is that he was created. And we have the Bible record of births and deaths.

Let us see how the teaching of Christian Science appears in the light of revelation. "God created man in His own image, in the image of God created He him; male and female created He them." Mrs. Eddy says, "God and man are co-existent and eternal." The Bible says; "Male and female created He them; and called their name Adam, in the day when they were created." The Pharisees, tempting Jesus, asked Him this question: "Is it lawful for a man to put away his wife for any cause? and he answered and said unto them, 'Have ye not read that he which made them at the beginning made them male and female?". The declaration of Mrs. Eddy and the Bible statement are diametrically opposed. If we accept Mrs. Eddy's statement, we reject the Bible; and if we accept the Bible's statement, we necessarily reject Christian Science.

Mrs. Eddy declares that man is co-existent with God. She declares that God did not create man; the very thing the Bible declares He did do. It does not seem possible that anyone would present to the world a cult and call it a scientific statement of a religious system, and claim as a part of that cult that man is God. But this is precisely what we find in Christian Science. This statement I shall now validate with the words of Mrs. Eddy. "As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and in reality has the substance of Good." (p. 197.) The reader will remember that Good as here used is a synonym of God. The above statement involves a contradiction. Yet it means that God and man are one, or it means nothing. But more to the point, if possible, is this assertion: "The Science of Being renders man as perfect, even as the Father is perfect; because the Soul, or Mind of man is God, the divine Principle of all being, and the real man is governed

by this Soul." (p. 198.) Mark the statement that man is as perfect as the Father for the reason that the "Soul of man is God." Then man is essentially God.

According to Eddyism man is as perfect as God, who made him. "For Spirit is one, and is God. . . . . God controls all, as manifesting Mind, not matter. He is the only Spirit." (p. 239.) "When Being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God, universal Good; and the belief that life, or mind, was ever in a finite form, or good in evil, will be destroyed." (p. 242.) That is to say, when we become Christian Scientists, we will know that man is God. This is the only intelligent construction to be placed upon this statement. "The belief that man has existence or mind separate from God is a dying error." (p. 347.) This makes her doctrine very clear. Man has no existence separate from God. "He [Christ] was to prove that man, in Divine Science, is not finite, not subject to material conditions." (p. 354.) Of course, if man is not finite he is not subject to material conditions. But have Christian Scientists ever exhibited to the world one of their number who lived independent of material environments? Nay. Until they do, they should forever hold their peace.

"The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected not transmitted. God has countless ideas, as sons and daughters." (p. 510.) Man's personality is involved in the personality of God. Therefore man is God, or a part of God, and can not exist separate from Him.

"The infinite idea, man, is no more seen or comprehended by mortals, than his infinite Principle, Love. Both are coexistent and eternal." (p. 513.) Mrs. Eddy has created an ideal man, equal to and co-existent with God. She claims all who accept Christian Science become such in some kind of a mysterious chemicalization; and we mortals, who are too profoundly stupid to accept her theory of transmutation

mystery, can not understand her "infinite idea man," any more than we can comprehend God. Strange doctrine this! Hear her again: "Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal. Only impotent error would seek to unite Spirit with matter, Good with evil, Immortality with mortality, and call this sham unity man." (p. 547.)

She totally and absolutely rejects the Bible account of man. We had as well try, she says, to find out the origin of God Himself as to inquire into the origin of man. And yet this book "Science and Health with a Key to the Scripture" claims to be a "Key" to unlock the Scriptures and reveal to us its treasures. To the ordinary reader there is no difficulty whatever in discovering the origin of man, for he accepts the Bible account. But Mrs. Eddy's man originated away back in prehistoric times; nay, has always existed. Here is Mrs. Eddy's definition of man: "The infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." (p. 582.) "The offspring of God start not from ephemeral dust. They are in and of God, divine Mind, and so forever continue. God is one. The oneness of Deity is His allness. Generically man is one, and specifically man means all men." (p. 163.) "Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We run into error when we divide Soul into Souls, multiply Mind into minds, and suppose error to be Mind, Mind to be in matter, matter to be a lawgiver, unintelligence to act like Intelligence, and mortality to be the matrix of immortality. Mortal existence is a dream, it has no real entity, but saith 'It is I.'" (p. 146.) Mortal existence is a dream; because we are not mortal, but Divine,—God.

"Divine Metaphysics, as revealed to my understanding, shows me that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience,—alias all power, all presence, all Science." (p. 171.) Statements of this char-

acter taken in connection with those preceding leave no doubt as to Mrs. Eddy's theory concerning God and Man. They are one and the same. But in a preceding chapter, it has been conclusively shown that Mrs. Eddy is a Pantheist; for she contends that all nature including man is God. But she maintains that the orthodox doctrine, that men have souls in bodies and are personal, is Pantheism. Mrs. Eddy, in avoiding Charybdis, has forever foundered upon Scylla. In getting away from materialism, she has drifted into the rankest idealism.

I pause here to record a denial on Mrs. Eddy's part, that she teaches that man is God. Although it contradicts the express statements quoted in the foregoing, the whole trend of her book and the real basis of her commercial scheme; yet it is due her to record her denial. These are her words: "Man is not God, and God is not man." (p. 476.) No one has been guilty of such an absurd postulate as this except Mrs. Eddy. And a positive denial of this she deemed necessary for she well knew that no other conclusion could possibly be drawn from her utterances. This denial does not relieve her, however, from the abominable doctrine, so clearly taught in her text book—that man is God. I shall now submit two other texts which enter into the cumulative evidence against her denial. She propounds the question, "What are Spirits or Souls?" From the answer given I beg to quote this paragraph. "The term *souls,* or *spirits,* is as improper as the term *gods.* Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul or spirit. These terms mean only one existence, and can not be rendered in the plural." (p. 462.) "There is no such thing as mortality, nor are there properly any mortal beings; because Being is immortal, like Deity,—or, rather, Being and Deity are one and inseparable." (p. 546.)

Could language be more dogmatic, more explicit and conclusive? *Being is immortal. Being and Deity are one and inseparable.* Look at this postulate in the light of

Revelation. If this be true, then the Bible is a farce. Why should God be placed in the attitude of giving a Revelation to Himself? Why was there need for prophets and priests, disciples and apostles, if man is God? What need was there for a Savior, if man is Divine? Our ethics are at fault, our philosophics are vain, all science a contradiction; if man is divine. Open your Bible on any page and you will find some text that refutes this stupendous heresy. For the Bible recognizes man as an individual, a person capable of volition. It will be observed that Mrs. Eddy has not given us one text of Scripture to support this tenet. She gives us bold assertion without one word of proof. The proposition is too absurd to deserve serious consideration. An appeal to the conscious, personal existence of all intelligent people is a sufficient reply to this absurdity. But Christian Scientists tell us we do not understand Mrs. Eddy: her contention is, that we are not in fact God, but God's ideas. I am aware of the fact that she assumes this position also; but this does not explain the passages above quoted.

But we shall now let her speak to the other phase of her view of man: "Science unfolds the eternal verity,—that man and angels are spiritual reflections of God." (p. 192.) "Finite sense has no true appreciation of infinite Principle, —God,—or of His infinite idea, or reflection,—man." (p. 195.) "Spiritual man is the idea of God, an idea which cannot be lost, or separated from its Divine Principle." (p. 199.) "At present we know not fully what man is; but we certainly shall know this when man reflects God." (p. 256.)

These are remarkable utterances coming from a woman who claims to have been God's amanuensis. If her claim is true, why should she cast doubt respecting man in the midst of her positive affirmations. But let these go for what they are worth; my object in quoting is to indicate her confused manner of presenting her psuedo metaphysical faith.

But she continues: "Life is God, and man is the idea

of God, not formed materially, but spiritually, and not subject to decay and dust." (p. 96.) "Man is not absorbed in Deity and cannot lose his individuality, for he reflects eternal Life, nor is he an isolated, solitary idea, for he represents the sum of all Substance, or infinite Mind." (p. 175.) "It is objected to Christian Science that it claims God as the only absolute Life and Soul, and man to be His idea. It should be added that this is claimed to represent the normal, healthful, and sinless condition of man in Science." (p. 290.) In this latter statement she makes a distinction between men. She does not deny that the objection is well founded, but she declares that it is only the normal man who is God's idea. Surely she is getting her statements of man considerably mixed. But I will reserve my comments.

"Divine Love blesses its own ideas, causes them to multiply, to manifest His power. Man, as the image of his Maker, reflects the divine might." (p. 511.) In her glossary she defines man as follows: "The infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind." This is her definition of man, a succinct statement of her theory which leaves no doubt as to her meaning. In this view of man, he is only an idea of God—not God in fact, but simply His idea. This is the kind of a man that Christian Science produces. He has no body, for he is an idea, a spiritual nonentity, infinite substance.

She wages her greatest battle against man as a compound being and labors to prove that soul can not be in body. If she fails in this, then her fad is forever at an end. All this moralizing and dogmatising on man has direct reference to her metaphysical healing system; if it is permissible to call it such. For she contends, as we shall see, that there is no sin, sickness or death; for the reason man is God or God's idea, has no body and consequently there is nothing to sin or to be sick. Let us now read her statements concerning man as a compound being: "Matter and mortal mind are different strata of human belief. The

grosser substratum is named *matter.* The more ethereal is called *human or mortal mind,* and is the illusion that is called mind in matter. Hence it has neither intelligence nor power. Both strata are false presentations of man." (p. 189.) She means that the ordinary conception of man is an illusion; that in fact there is neither mortal mind nor matter.

She propounds this question: "Do not brains think, and nerves feel, and is there no intelligence in matter? No, not if God be true, and mortal man a liar. . . . . How can intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, 'I am man;' but this belief is mortal and far from actual. From beginning to end whatever is mortal is composed of material human beliefs, and of nothing else. Only that is real which reflects God." (p. 474.) "The great mistake of mortals is to suppose that man is both matter and Spirit, both good and evil." (p. 112.) "Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter." (p. 463.) If the reader had a lingering doubt as to the question under review, this excerpt is so direct and plainly expressed that it removes every vestige of uncertainty. Mrs. Eddy says, remember, that Science, meaning of course her theory, which she denominates science, reveals that soul can not be in the body, that the soul is not confined in the body; this conclusion she assumes from the fallacious statement, that the greater cannot be in the lesser; and she declares this is a leading, or essential, point in Christian Science.

"Man is not in matter nor of it. He is the image and likeness, the idea, or reflection, of Spirit; and Spirit cannot be reflected by matter, mortality, or sin. *Mortal man*

is really a self-contradictory phrase, for man is not mortal, neither indeed can be; but immortal." (p. 474.) How absurd for Eddyites to say that "mortality or sin" cannot reflect God. No one has made or conceived of such an assertion; but mortal man, who has a soul, which is both spiritual and immortal, can and does reflect God when he is submissive to His will. "Man is not a material habitation for spirit; he is himself spiritual." (p. 473.) "The belief that life can be matter, or soul in body, and that man springs from dust or from an egg, is the result of mortal error which Christ, or Truth, destroys, by fulfilling the spiritual law of Being." (p. 481.)

This doctrine concerning man, which is the very foundation of Christian Science, is diametrically opposed to the doctrine of the Bible; the truth of this statement I shall now vindicate by the unsophisticated truth of God. The point at issue is; not whether man is spiritual and immortal, to this we agree; not whether man is created in the image of God, to this we heartily subscribe; not whether as a spiritual being he can by holy living reflect the love of God; but whether man is co-existent with God—is he God and has he a soul in a body? It is not necessary to repeat the Scriptures which prove that God created man and all things, visible and invisible. The scriptures abound in such proof. Mrs. Eddy's postulates go down under the weight of the Scriptures, which so plainly teach that man was created by God.

Her second proposition is, that man is God's idea. If this is true, then he was not created; so this position stands refuted by the texts previously quoted. But I shall not dismiss it without a word of criticism. Let us consider the Eddyites' ideal man in the light of God's Word. Referring to Adam and Eve the Bible reads: "And God blessed them and God said unto them, be fruitful, and multiply and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Think

of God blessing His own ideas and charging them to be fruitful and multiply and replenish the earth and subdue it. Think of an idea subduing nature's forces, the fish of the sea, the fowls of the air, and every living thing that moveth upon the earth. But this is the doctrine of Christian Science, man is God's idea and as such receives a charge from God. Man by responding to the constitutional requirements of his existence and the divine plan to people the earth, has given us the history of nations. From the enunciation of this command, for such it is, man by procreation has replenished the earth more rapidly than death has decimated the ranks of men.

But the Bible is given, not to Mrs. Eddy's ideal man, an invisible, impersonal existence, a mere phantasmic concept, but to a real man, a compound being with distinct existence, with the power of locomotion, with mental and moral endowments all adapted to the end for which he was created. Take the history of man as recorded in the Bible and it appears absolutely impossible to apply it to Mrs. Eddy's ideal man. To illustrate we will take Abraham: "And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him. I am the Almighty God; walk before me and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be Abram, but thy name shall be Abraham."

Try, if you have the patience, to harmonize this with the Christian Science man, an ideal man—God's reflection, a part of God—inseparable from God—an impersonal, yet an individual idea of God. In the effort, what do we find? We find that the idea is named Abram—father of altitudes—but at this time changed to Abraham—father of multitudes. The age of this idea of God is given as ninety-nine years, when the Lord appeared unto His idea and said

unto him, (take notice God spoke to His own idea and declared unto him His own divinity) "I am the Almighty God," and then said to His own idea; "Walk before me, and be thou perfect." Think of God's own idea walking before Him, and God placed in the attitude of commanding His own idea to be perfect. We find also God placed in the attitude of making a covenant with His own idea: "And I will make my covenant between me and thee and will multiply thee exceedingly," that is God will multiply His own idea greatly. "And Abram," God's idea, "fell on his face." Yes, an idea has a face and can fall on it, if Christian Science is true. "And God talked with him," with His own idea, and said to that idea, "my covenant is with thee," and promised that this idea named Abraham should be a father of many nations. Many nations of what? Of ideas to be sure. How harmonious, and beautiful is Christian Science! That is what they tell us. But I ask harmonious with what? I answer, not with the Bible. Follow up this ideal man presented to us by Christian Science and adjust him if you can to the historical portion of the Bible. Take any Biblical character and substitute Mrs. Eddy's ideal man for the real historic person with whom God deals; and just such nonsense, as is made manifest in the illustration given above will, without exception, appear.

But they tell us that we do not understand Christian Science. What a reflection! Do they impeach our intelligence because we expose this fallacious money-making scheme? What is there so talismanic about this book, "Science and Health with a Key to the Scriptures," that puts it beyond the comprehension of men accustomed to think, to reason, to analytical investigation? Understand it! Indeed we do, and only too well to be imposed upon by a fraud so manifest.

We are confronted with the fact of man's existence. The existence of real man, not Mrs. Eddy's man, but real man, God's man. From whence did he originate; not from

protoplasm, or from the organic matter of lower animals by the process of evolution. Nor is he self-constituted; nor co-existent with God, nor is he God's idea and without body as is contended by the Christian Scientists; but he originated with God, "God created man in His own image." This is the answer of God's revealed Word. But how did he make him? Darwinians would say, by the process of evolution. Christian Scientists answer, he was not made, but has existed from eternity. But the Bible tells us that, "God formed man of the dust of the ground and breathed into his nostrils the breath of life (lives); and man became a living soul." This statement contradicts all that Mrs. Eddy has said upon the question. She says that God did not make man of the dust, the very thing the Bible says He did. Consonant with the creation of man was all nature created; and laws were so adjusted as to meet the demands of all things animate and inanimate. Man was given dominion over all things. To man, not to an idea, but to man as a compound being composed of soul and body, was given the Bible, the revealed will of God—the Father. I dare assert that the Revelation of God is directed to man as a corporeal personality, endowed with a soul of wonderful possibilities, a moral agent, capable of voluntary action and subject to law. While possessed of a soul which is immortal, yet he has a mortal body subject to disease, decay and death.

But let us proceed to collate the Scriptures on this question. "And after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another." Among the many blessings that God pronounced upon Israel of old, He said: "Blessed shall be the fruit of thy body." Read God's promise to David: "Of the fruit of thy body will I set upon thy throne." "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul." "Both soul and body." "All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of

man that goeth upward and the spirit of the beast that goeth downward to the earth?" "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." (Ecc. 12:7) "The Lord stretcheth forth the Heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Let us turn to the words of our Savior while upon earth; we shall see that he speaks of man as a compound being, recognizing that he has both a body and a spirit. "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell."

The lines are definitely drawn between Mrs. Eddy and God. God says that we have a body and that it can be killed and cast into hell; but Mrs. Eddy says this is not true, "that man is spiritual, not material, and that soul is not in matter giving it life and sensation." But let us proceed to examine the Word of God: "Watch and pray, that ye enter not into temptation: the spirit is indeed willing, but the flesh is weak." "What man knoweth the things of man, save the spirit of man which is in him." "For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." "But we have this treasure in earthen vessels, that the excellency of power may be of God, and not of us . . . for which cause we faint not, but though our outward man may perish, yet the inward man is renewed day by day." "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of Our Lord Jesus Christ."

I positively aver that these texts, among the many bearing upon this question, prove conclusively that there is not a syllable of truth in the Christian Science doctrine concerning man. Do not forget that Mrs. Eddy says: "If life has

any material starting point, whatever, then the great I AM is a myth." The Bible declares that man has a material starting. Therefore God is a myth if Christian Science is true. No unbiased person will fail to see how Mrs. Eddy's teachings contradict the Bible. It is utterly impossible to reconcile the two. Mrs. Eddy deals with man as a spiritual reflection of God, not having a body; she teaches that he is exclusively mind, that the spirit cannot dwell in the body. Upon this hypothesis, she proposes to heal the sick. On the other hand, God deals with man as having soul and body. He teaches that both soul and body should be holy and made to serve Him; that the flesh is weak; that the outward man, the body is perishable, but the inward man, the spirit may be strengthened, and is immortal. The Bible doctrine of man harmonizes with commonsense, reason, our own conscious being, every day experience and observation, and is confirmed by our five senses; while Christian Science gives the lie to all of these. If Christian Science is true, all the things accounted most essential to our civilization are farcical. To accept and embrace it, is to reject the Bible and God. It is to contradict the testimony of millions and millions of intelligent beings living and dead. It is to prefer the teachings of a visionary woman, who has given to the world the most insidious and dangerous book that ever came from the press, to the wholesome doctrines of the Bible.

CHAPTER IX.

Doctrine Concerning Man Continued—Origin of Sin—Two Distinct Men—The Real—The Scientific Being—The Unreal—Theoretical Man—From Whence Derived—Personality and Accountability.

In the preceding chapter, reference has been made to Mrs. Eddy's teaching on the question of sin. I desire to state further, touching the question of sin, that the origin of sin has been a subject of discussion during the past ages. All are aware of its existence, as a matter of fact, except Mrs. Eddy and her followers, who declare it is unreal, a human material belief, merely a mental perversion. The old Persian account of the presence of evil, as developed by Zoroaster, is a dual belief which holds to two creators. Ormuzd is the creator of all that is bright and good; Ahriman is the author of all that is dark and evil. This varies more from Eddyism than does the philosophy of the Brahmins. A school of philosophy originated with a reputed Capila. The idea underlying this philosophy is that true and perfect knowledge will free men from all evil. There is such a striking similarity between the philosophy of the Brahmins, and the teachings of our author, as to create the suspicion that she took her cult, in part, from the heathens, as we have already seen.

On pages forty-five and forty-six of "Miscellaneous Writings" Mrs. Eddy propounds the question: "Where did evil originate?" Answer, "It never originated or existed as an entity. It is but a false belief; even the belief that God is not what the Scriptures imply Him to be, All-in-all, but that there is an opposite intelligence or mind termed evil . . . The admission of the reality of evil perpetuates the belief or faith in evil." On page 346, "Miscellaneous Writings," speaking to this question she says: "The origin of

evil is the problem of ages. It confronts each generation anew. It confronts Christian Science. The question is often asked, if God created only the good, whence comes the evil? To this question Christian Science replies: "Evil never did exist as an entity. It is but a belief that there is an opposite intelligence to God. This belief is a species of idolatry, and is not more true or real than that an image graven on wood or stone is God." "The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning,—an embryotic thought without motive; but afterwards it governs the so-called man." (S. & H. p. 81). "I saw that the law of mortal belief included all error." (p. 123). "What then is this seeming power, independent of God, which causes disease and cures it? What is it but an error in belief,—a law of mortal mind, wrong in every sense, embracing sin, sickness and death." (p. 104). "To mortal sense, sin and suffering are real; but immortal sense includes no evil or pestilence." (p. 106). These extracts are sufficient for our present purpose as they make clear Mrs. Eddy's position respecting the origin of sin.

Please to note she positively affirms that sin did not originate in fact, but in belief, that it is not an entity, but only a belief of mortal mind. She does not deny the fact that sin does exist as a belief; she says it has grown terrible in strength and influence, that it causes disease and cures it. Now the question arises in every intelligent mind from whence this "error in belief,—a law of mortal mind?" If God is All-in-all, the only intelligent agent in all the universe, and besides Him there is no personality, and no sin in fact, but a belief in sin, whence came the belief? Mrs. Eddy has never given an intelligent answer. But every intelligent mind demands an answer. Mrs. Eddy has striven to relieve her cult of the difficulties and contradictions involved

in her teaching by assuming that there are two distinct classes of men; the one, the ordinary man—*genus homo;* the other, a sort of *homo perpaucorum hominum,* whom she represents by the terms "Principle," the "Science of Being," "the compound idea of God," including all right ideas. I shall present to the reader the discrimination she undertakes to make. We have already seen that she begins this discrimination with the account of creation given in the book of Genesis, claiming that the first chapter of Genesis and the second up to the sixth verse give the true account of the creation of the spiritual man. And beginning with the sixth verse of the second chapter, we have an account of mortal man which is an error. This discrimination she maintains throughout her writings.

This contention instead of relieving her perplexities, increases the ambiguity, so much so, that her meaning in many instances by reason of her mythical utterances is well calculated to be misunderstood by unlearned disciples. She says: "The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show the pleasures and pains of matter to be myths." (p. 190). It will be apparent to the reader from the excerpts given that she does not follow the classification of men made by orthodox theologians into the two classes, saint and sinner, or righteous and unrighteous. Again she asserts: "Thus error theorizes that spirit is born of matter and returns to matter, and has a resurrection from dust; whereas Science unfolds the eternal verity,—that man and angels are spiritual reflections of God." (p. 192). "To himself, mortal and material man seems to be substantial; but this is mere belief, or a false view of substance, and involves error." (p. 197). "A discontented, discordant mortal is no more a *man* than discord is music." (p. 200). "A wicked man is not the idea of God. He is little less than

the expression of error." (p. 185). What a pity Mrs. Eddy did not tell us just what a wicked man is. She says, that man has no body, that he is God's idea or reflection,—has no soul, no existence separate from God, is co-existent and co-eternal with God; now she says that a wicked man is not God's idea. Will some one of her followers tell us what a wicked man is? I press them for an answer and the more; since, according to Christian Science, a sinful man is an impossiblity, as sin is not an entity but an illusion.

"Man represents God; *mankind* represents the Adamic race, and is human, not a divine, creation." (p. 518). This makes her meaning clear,—Adam represents mankind,—mortal man, who is an error, an illusion, and does not exist in fact; but Mrs. Eddy maintains there is an ideal being who reflects God. But since all men are subject to the same laws, natural, civic, and Divine; how can we distinguish the human from the Divine? Of course, all Christian Scientists are Divine; *they must be* I should judge, in their own fancy. I suppose that all others are human creatures. But strange to say, when a person embraces Christian Science he is not changed in weight, size, complexion, in his relation to mankind, in his dependence upon nature, in his appetite, or in his propensities. Christian Scientists are subject to disease, sin, pain, decay and death, just as other people. In fact it appears to me, to the world of mankind, to Christian Scientists themselves, that they too are human beings. After all, Mrs. Eddy is telling us of an ideal man, whom she or any one else has never seen. I ask, what have we to do with such a being as only exists in the frenzied brain of a woman?

But we will perceive the investigation: "A mortal sinner is not God's man, for the offspring of God cannot be evil. Mortals are man's counterfeits. They are the children of the Wicked One, or the one evil, which declares that man begins as a material embryo. In Divine Science, God and

the real man are inseparable, as Principle and its idea . . . God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals will disappear, and immortals, or the children of God, will appear as the only eternal verities of man. Mortals are not fallen children of God. They never had a perfect state of Being, which may subsequently be regained. They were, from the beginning of mortal history, conceived in sin and brought fourth in iniquity. Mortals are material falsities." (pp. 471-472). What jargon! Mortals will disappear; they are not fallen children of God and can never attain to a state of perfect Being. Poor fellows! Our author quotes Paul, as saying, "They are without hope and without God in the World." (p. 472.) But whence came these unfortunate creatures? "They are Man's counterfeits." "They are the children of the Wicked One, or the one evil." But pray tell us how this can be, since God is All, and includes all, since there is no intelligence apart from God, since there is no "Wicked One" as we shall see later. In fact, in her philosophy there is no sin, no evil, no matter, consequently no mortality, no mortal being; all this is mortal belief, an illusion. If the doctrine is true, that there are two kinds of men, the one divine, a part of God, the other mortal—and the mortals are falsities, not fallen children of God, and for them there is no redemption—then why trouble about the matter? The class who are divine cannot be lost; mankind are without hope and without God in the world and must disappear like gossamer. Nothing we can do can change the condition of either class, except we all turn to the Mother-God, Mrs. Eddy, and pour our money into her coffer. "Mortal mind is a myth; the one Mind is immortal. A mythical or mortal sense of existence is consumed as a moth, in the treacherous glare of its own flame—the errors which devour it." (Miss. Writings, p. 82.) "Man is the offspring and idea of Su-

preme Being." (Miss. W. p. 82.) "There is but one spiritual existence, even the Life of which corporeal sense can take no cognizance. The Principle of man speaks through immortal sense. If a material body—*alias* mortal, material sense—were permeated by Spirit, that body would disappear to these senses." (p. 237-238.) It is unnecessary to cite other passages. These are sufficient and clearly indicate that Mrs. Eddy teaches that the true man, God's man, is only a spiritual ideal concept; he is a part of God, co-existent and co-eternal with God, consequently divine. On the other hand she teaches that the unreal man is represented by Adam, whose creation is false, an illusion, the mere belief of mortal mind; and upon this basis, she has constructed her cult and the most taking feature is the healing feature, which produces the revenue. With a doctrine so false concerning man, every conclusion drawn from it must necessarily be false. There is not a vestige of truth in this contention. The only classification of men in the Bible is the distinction between sinners and saints, called also believers and unbelievers, righteous and unrighteous, those who do the will of God and those who do it not. The only man that God recognizes in the Bible is Adam and his posterity. Eliminate Adam and his posterity from the Bible, and you have nothing left but blank leaves and a meaningless book. Turn to the genealogy of the Bible and you find it all based upon Adam. Mrs. Eddy is constantly repeating the scripture statement, that God created man in His own image, consequently man is but God's reflection or idea; yet she teaches that Adam is not the man that God created, that he came somehow, and somewhere as a false being, a curse, an evil, nothingness, an illusion, and will finally fade away. Before her eyes were these statements of the Bible: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

God says in his Word that the man He created in His image, He named Adam. God also called the woman Adam. Mr. and Mrs. Adam would have been the discrimination had other people existed; but "Adam called his wife's name Eve, because she was the mother of all living." Go back to the fifth chapter of Genesis and follow the genealogy down to Noah and you have a Biblical account of the descent of mankind for 1556 years. Now turn to the 10th and 11th chapters of Genesis and you will find the genealogy down to Abraham. Then turn to the first chapter of Matthew and the genealogy is brought down to Christ; the 17th verse of this chapter reads: "So all the generations from Abraham to David are fourteen generations and from David until the carrying away unto Babylon are fourteen generations, and from the carrying away into Babylon unto Christ are fourteen generations." In the face of this Scripture proof, what becomes of Mrs. Eddy's vain contentions? In the Bible, the only history to be found is that of Adam. The Bible is the outgrowth of Adam and his fall. I challenge the Christian Scientists to give a single text that indicates definitely Mrs. Eddy's man. No such existence can be found except in the hallucination of Christian Scientists in the process of what Mrs. Eddy terms "chemicalization," which "is the upheaval produced when immortal Truth is destroying erroneous mortal belief." (p. 400.)

The Bible deals with a real man—not a will-o'-the-wisp. Think of God issuing a command to His own idea; think of God sending His Son into the world to redeem His own idea. And that is exactly what He did, if man is what Christian Scientists claim.

It is hard to understand how any rational being can give expression to a theory that destroys man's personality: but stranger still, that such a glaring error should find credence among intelligent people. Can it be possible that a cult claiming recognition before a Legislature, a law-making body, would dare insult the intelligence of men

by contending that there are no individuals distinct from God? Strange as it may appear, it is nevertheless true. I do not strain or distort the teaching of this erratic woman; her language is direct and specific. She says: "The term souls, or spirits, is as improper as the term gods. Soul, or spirit, signifies Deity, and nothing else. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of these man-made beliefs. The Science of Christianity comes with fan in hand, to separate the chaff from the wheat." (p. 462.) The doctrine herein contained is not only contradictory to man's conscious being, to common sense and reason; but it subverts all literature, the social relation of life, all laws and life raised governments, and contradicts the Bible. Please to note that she says, soul and spirit are interchangeable terms with the appellation of Deity; that is, they stand for Deity. It is in accordance with the law of language that the meaning of the word may be substituted for its synonym without destroying the sense of the sentence. Mrs. Eddy says, soul or spirit signifies Deity and nothing else. Let us apply this rule to one or two texts of scripture. The Savior invites the heavy-laden to Him for rest, saying: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Let us substitute deity for souls, which Mrs. Eddy says are one and the same; only souls she contends is incorrectly rendered. It should be singular, soul. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Deity." This is nonsense beyond expression. This puts God in the attitude of inviting Himself to Himself to give Himself rest. Let us apply this rule to another text: "For what shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul." Substitute Deity for

soul in this text, "For what shall it profit a man if he shall gain the whole world and lose his own God? Or what shall a man give in exchange for his Deity?" Once more: "The soul that sinneth, it shall die." "The Deity that sinneth, it shall die." Such folly as this is taught in "Science and Health with a Key to the Scriptures." This as a wonderful "key," which is so invested with alchemic power as to transmute the truth into a lie, which some people gulp down as science. Even some State senators and representatives in the Legislature of Texas of 1907, exhausted their oratorical powers in defending this fallacious cult.

I desire to submit one more text to show the contradiction involved in Mrs. Eddy's proposition. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind." "Thou shalt love the Lord thy God with all thy heart and with all thy Deity and with all thy strength and with all thy Lord." Thus it appears that Eddyism is confusion confounded. But let us pursue her proposition that there is no finite soul or spirit, so that we may make doubly sure that she does destroy man's personality. Hear her: "Science says, All is Mind, and Mind's idea. You must fight it out on this line, matter can afford you no aid. The notion that Mind and matter commingle in the human illusion as to sin, sickness and death must eventually submit to the Science of Mind, which denies the proposition. God is Mind, and God is All; hence, All is Mind. On this statement rests the science of Being and its Principle is divine, demonstrating harmony and immortality." (p. 488.) Note that she holds sin, sickness and death to be illusions; that the illusion is owing to the accepted fact that mind dwells in a body, which is material; that this illusion must finally give place to her so-called system of science of mind. It is passing strange, if her contention is true, that after more than forty years of test no progress has been made in eliminating this human illusion. Her followers are as subject to

sin, sickness and death as other people. They are still subject to the same conditions in the natural and spiritual realm as other people. Even the author of this strange cult is not invulnerable to the ravages of time; but now by reason of this illusion, as she terms it, she is incapable of transacting business and her followers are concealing as far as possible her infirmities. Nevertheless, quite soon she will sink to the grave according to the Divine fiat, despite her absurd contentions. It may be that she is now dead. But let us read again from her book: "The world believes in many persons; but if God is personal there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, as sons and daughters; and they all have one Principle and parentage." (p. 510.) This reasoning is strikingly cogent(?). This is, indeed, lame logic: "If God is personal there is but one person, because there is but one God." No attempt at reasoning could be more puerile. If the scriptures should assert there is but one person in all the universe, and that one is God; then, indeed, she would have scriptural grounds for her assumption. But as the matter now stands, she has no basis for her fabric, neither scriptural nor logical.

"The belief that man has existence or mind separate from God is a dying error. This error Jesus met with Divine Science, and proved its nothingness." (p. 347.) It is evident that she calls the fact of man's existence a belief, which is an error. The question naturally arises, from whence came this error which she terms "nothingness?" If there is only one existence, or mind, and that is God, since God is omniscient and immutable, how was it possible for a false belief to originate? To say it originated with God is to impeach His divinity, to assail His attributes, and to dethrone Him. To claim this error came from any other source is to admit some other existence or mind separate from God. Mrs. Eddy and her followers can take either horn of the dilemma they prefer. To take the first

dethrones God, to take the second destroys "Christian Science" so-called. I would ask in the name of common sense, if there are no individual existences separate from God, if He is "All," why did He give Himself a Bible, a revelation of Himself? But why should we trouble over this matter, if what our author says is true? If she is correct, we are not responsible for the error, as it originated with God.

"God is omnipresent. If he is all and He is everywhere, what and where is matter?" (p. 119.) "Mortal existence as a dream, it has no real entity." (p. 146.) "If mind is within and without all things, then all is Mind; and this definition is Scientific." (p. 153.) "To grasp the reality and order of Being in its Science, you must begin by reckoning God, Good, as the only Mind, Life, Substance, and Intelligence." (p. 171.) *"God is Mind, and God is All; hence all is Mind.* On this statements rests the Science of Being, and its Principle is divine, demonstrating harmony and immortality." (p. 488.) The quotations given in this chapter, correlated with all that has gone before in preceding chapters, prove, beyond the possibility of a doubt that Mrs. Eddy deals with man on a false basis; because the man with whom she deals has no existence in fact, is incorporated with God, is reflected by God as a mirror reflects the image of man. This is all too plain to be misunderstood. None will deny that this destroys the personality of man. Indeed, Mrs. Eddy denies his personality; but claims that he is an individual, that is, an individual idea, but correlated with all other ideas of God so as to constitute a harmonious whole, which she denominates Scientific Being—divine Principle. Be it so. I answer that it is impossible to conceive of individuality separate from personality. The terms are synonymous in all languages, so far as I know, and in all ages, so defined by the Dictionaries and so regarded by all writers, of prose, poetry, history, fiction, political economy, theology, and all others, except the Eddyites.

To destroy man's personal existence also destroys his personal accountability. How can inseparate existence from God be accountable? If God constitutess all being, or existence, as the author contends, then He alone is accountable. But at this point, as well as at every other, this stupendous fraud fails when weighed in the balance of God's Word. To silence all cavil, to it I appeal. In the beginning of the world's history and throughout succeeding ages, we find God dealing with man as personal and accountable. "And the Lord called unto Adam and said unto him, Where art thou? and he said, I heard thy voice in the garden and I was afraid because I was naked, and I hid myself." This is a positive proof of separate personal existence and personal responsibility. But let us proceed to collate a few texts bearing on the question from different parts of the Bible: "And Aaron said, Let not the anger of my Lord wax hot; thou knowest the people; that they are set on mischief." "And the Lord said unto Moses. Whosoever hath sinned against me, him will I blot out of my book." "The soul that sinneth it shall die." "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "Then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away his blood shall be upon his own head." These texts fully attest the truth of the proposition, that man is addressed by the Lord as accountable for his own conduct. A son cannot be held responsible for the conduct of his father; neither can the father be held responsible for the conduct of his son. Each individual is separate in existence from all other existences, and as a moral agent must render an account to God for the deeds of life.

A Christian Scientist may answer that all this is an account of a false man, an Adamite. Then we will take another transaction, God's dealing with Abraham: "And

I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee. . . . . This is my covenant, which ye shall keep between me and you and thy seed after thee: Every man child among you shall be circumcised." Will Christian Scientists claim that Abraham was a false being, a deception, a cheat, a lie? To be consistent, they must; for he is a direct descendant of Adam. He is one of mankind whom Adam represents. But God enters into a covenant with him and promises to be his God and to be the God of his seed after him. Mark you the seal of this covenant was circumcision, which implies the elimination of a small part of the body, the prepuce. One thing is evident, Abraham was not a Christian Scientist, nor was it possible for his seed to be for they all had bodies. It is impossible to read Eddyism into this covenant, because it would be folly to say that God covenanted with Himself to be a God to Himself. Furthermore, this covenant embraced Christ, and all the blessings of the gospel which accrue to us through faith in Him. But the Eddyites cut themselves off from these gospel privileges in rejecting the plain teachings of the Bible.

Once more: "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The Bible, from Genesis to Revelation, recognizes man as an individual charged with personal responsibility. There is not the least squinting in the direction of so-called "Christian Science." There is nothing in the Bible that can be contorted into a semblance of these derogatory tenets (which are derogatory both to God and to man) found in Mrs. Eddy's book. Her teachings are anti-scriptural and preposterous. I insist that in the divine administration the teaching and government is exoteric and not esoteric, it is objective and not subjective. To contend that man is a part of deity, not a separate personality, is to contend against God's established order as expressed in nature as well as in Revelation.

CHAPTER X.

Drugs Have No Inherent Power—They Have Invested Power.

Every subject that Mrs. Eddy discusses is made to harmonize with the one purpose in view, and that purpose is to establish a healing system. Everything is sacrificed on this altar; it makes no difference how absurd, how self-contradictory and silly her opinions may be. God's Word does not stand in her way. With a wave of her hand she sets it aside as of little consequence, selecting such portions as she can read into her fabrication; the major portion of God's Word she completely ignores. It must be apparent to the mind of the reader that Mrs. Eddy does not offer to the world a religious creed, stipulating essential tenets as conditions of salvation; but she offers a mental healing project which correlates sin with sickness, pain, suffering and death; and she prescribes the same remedy for all these perturbing evils, or ills. There is not the least variation in the remedy she proposes for bodily or soul disease. To this conglomeration she ascribes the taking title, "Christian Science."

Among the many foolish things Mrs. Eddy has written, the proposition that there is no inherent power in drugs, is not the least absurd and self-contradictory. I believe the very best answer that can be made to Mrs. Eddy is to get before the reader just what she really claims. So I submit a number of quotations bearing upon the subject now under discussion; for this is a vital question, to the Eddyites. Here is where the pay comes into the plot; it is the revenue department. It involves the main features of Christian Science. If their contention is true, then the practice of medicine is a farce. We shall now see what the author under review has to say: "When the sick recover, by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals; and ac-

cording to this faith will the effect be. Even when you take away the individual confidence in the drug, you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor and the nurse equip the medicine with their faith, and the majority of beliefs rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith, unless it rests on Science, is but a minority belief, governed by the majority." (p. 48.) If drugs possess intrinsic virtues or curative qualities, those qualities must be mental." (p. 49.) "When mortals forsake the material for the spiritual basis of action, drugs lose their healing force; for they have no innate power. Unsupported by the faith reposed therein the inanimate drug becomes powerless." (p. 53). "Inflamation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the thought by including stupefaction,—resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful." (p. 413). "If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychine, or whatever drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber." (p. 70). "Prayer to a corporeal God affects the sick like a drug, having no efficiency of its own, but borrowing its power from human faith and belief. The drug does nothing, because it has no intelligence. It is faith, not divine Principle or Love, which causes a drug apparently to be either poisonous or sanative."

(pp. 317-318). "The lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other are harmless." (p. 262).

These excerpts are all of a piece. Christian Scientists contend that drugs have no innate force, that the power is all invested, the effect of mortal belief. I am confining this discussion to the one question. Suggestive therapeutics and kindred subjects will be discussed subsequently. Have drugs inherent force is the question? Christian Science answers the question negatively. At this juncture Mrs. Eddy waxes bold, almost defiant, and submits a challenge to all her critics. Hear it! "Christian Science awakens the sinner, reclaims the infidel, and raises from the couch of pain the helpless invalid. It speaks to the dumb the words of Truth, and they answer with rejoicing. It causes the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master says, 'By their fruits ye shall know them.'" (p. 288). There is no uncertain sound in this vain boast—this plain, bold English that is easily interpreted.

Some years ago, I delivered a series of lectures on Christian Science, which gave rise to the writing of this book. When discussing this phase of the question, I accepted Mrs. Eddy's gage of battle, and I do now accept it, and proposed an occular demonstration of the truthfulness or falsity of Christian Science. There were present quite a number of Mrs. Eddy's followers, when the following was submitted: "The position assumed by the writer in the above extracts is that no inherent power, either poisonous or sanative, resides in drugs; that even arsenic and strychnine are harmless *per se;* that the only cause for the effect of any drug is mortal belief; that in Christian Science the lightning shaft is harmless. Even strychnine or lightning can not kill an Eddyite; they are impervious to the elements and are above nature's laws. This you must steadfastly believe to be a Christian Scientist; and if indeed you do believe it, then you are invulnerable, even to death. I hold in my hand a vial

of strychnine and I now accept Mrs. Eddy's challenge. If what she says is true, and you people say it is true, then you can take this poison and it will not harm you. We can in a moment settle this question. If you will take, say, one-eighth of this and it does not harm you; I will then give in that Mrs. Eddy is right. If you are afraid to take it, the proof is sufficient that you do not believe what you profess to believe." Did any one venture a practical demonstration of faith in this theory? Did any one dare to demonstrate over the strychnine? Nay, verily; for they knew too well it would kill them.

"But hold on!" says a disciple of Mrs. Eddy; "you do not understand her position. Please to note she says, "the vast majority of mankind believe the arsenic, the strychnine to be poisonous; for it has been set down as poisonous by mortal mind. The result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber." Mrs. Eddy is often sufficiently versatile to provide an escape from her bold declarations and thereby palliates the chagrin of certain defeats by an occular test. So this plea, that an adverse majority of opinions counteracts the supporting minority, is virtually surrendering her contention. We will not allow the Eddyites to evade the issue in this manner. They claim to represent what they term a divine science,—a revelation from God; if indeed the contention is true, if Mrs. Eddy tells the truth when she says that she was God's amanuensis and wrote just what he dictated, then, the proposition, that there is no innate power in drugs, is a part of that revelation; no amount of outside adverse opinion could effect the truth. The individual accepting the teachings of Christian Science could take the strychnine with impunity. Moreover, Mrs. Eddy says: "In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers, at the application of the word Science to Christianity, can not prevent that from being Scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proper

tests." (p. 287). I retort in her own language, "mere opinion is valueless. Proof is essential to a due estimate of this subject." If there is no resident force in drugs,—poisonous or sanitary, and mere opinions are "valueless;" then no outside opinions to the contrary can possibly affect the fact. The only way for Christian Scientists to satisfy intelligent people is to give positive proof. This can be done by an actual test. I insist on the Eddyites furnishing one subject, who has, in the presence of reliable witnesses, taken a deadly poison in sufficient quantity to cause the death of an ordinary person and still survives as a living monument of the truth of Christian Science. This is the only proof that is admissible in a question of this character.

By these statements Mrs. Eddy has placed herself in a dilemma; we have presented one horn. If she rejects this proposition, then the other horn of the dilemma we will force her to take which is this: The majority of opinions on the outside does prevail over the minority of opinions on the inside, so as to militate against her drug theory. I submit that, if the majority of opinions on the outside of Christian Science nullifies the affectiveness of her healing scheme in one particular, it follows that the consensus of opinion on the outside inevitably nullifies her postulates from beginning to end. Let us have the proof; not opinion, assertion, vaunting, or anything of the kind, as to this contention. She certainly does not expect intelligent people, who think for themselves, to believe such a statement. If this were true, the world to-day would believe that the earth stood still, that the sun revolved around it. For when the contrary was announced by Galileo, the great majority of opinions were against him, and he was forced by the edict of the Romish Church to publicly recant; but he muttered to himself that "the world do move," and so it did, and opinions could not alter the fact. Strychnine is a deadly poison, which is inherent, and will kill Mrs. Eddy or any of her followers as easily as other people. So calomel, lobelia, emetics of all kinds, diuretics, laxatives, in a word, all kinds of medicine

contain resident potency that will produce certain effects under ordinary conditions. This every one knows except the Eddyites, and they know it too, if they know anything.

Mrs. Eddy admits there is resident power in tobacco and whiskey. Touching these evils she writes intelligently like ordinary people. Consider her utterances: "The depraved appetite for alcholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body . . . . . There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting. Man's enslavement to the most relentless masters—passion, appetite, and hatred—is conquered only by a mighty struggle." (p. 405). "The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health; but does this make it so?" (p. 382). "Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind, and its power to heal. It is pitiful to lead men into temptation through the by-ways of physiology and *Materia Medica*,—to victimize the race with intoxicating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drinks, and men and women are made loathsome sots." (pp. 51, 52). Mrs. Eddy in these excerpts plainly contradicts herself. She admits that the use of tobacco and whiskey are deleterious to mankind, that there is innate power in whiskey and tobacco, that their use degrades men and renders them disgusting to others. She also admits that even tea, coffee and opium have resident power which effect men not for good, but for evil.

I aver that she recognizes the real existence of mortal man and of evil passions, appetites, hatred and drunkenness. She asserts that men are victimized with whiskey prescriptions. All these things are expressed as real facts, not as the belief of mortal mind. All these admissions contradict

her postulates: That God is All-in-all; that there is no matter; that man is God's idea, has no body and is unfallen; that there is no sin; that there is no inherent power in drugs. Which statements of Mrs. Eddy shall we accept, those which pertain to mankind as real existences, as personal beings capable of intelligent self-action, or the great body of her teaching, which treats of man as an imaginary being. I agree with her in the three statements last quoted, barring a few utterances not germain to the thought we are pursuing. I desire to drive home this fact, that Mrs. Eddy in these admissions has forever surrendered her drug theory and has compromised herself on every other position assumed.

But let us pursue the subject: Mrs. Eddy says that Christian Science causes the dumb to speak, the deaf to hear, the blind to see. This is only an *"ipse dixit."* We demand the proof. It is but reasonable that Christian Scientists present to us just one witness, who was really blind and had his sight restored, or dumb and had his speech restored, or deaf and had his hearing restored. It is not opinions or twaddle or declamation we desire, but a living witness, who like the witness to Christ power can say, "I was born blind and through Christian Science I now see."

Resuming the drug discussion, we find our author guilty of another false assumption in the following paragraphs: "If drugs are a part of God's creation, which (according to the narrative in Genesis) He pronounced *good,* then drugs cannot be poisonous." (p. 50). "If God created drugs good, they cannot be harmful; if He could create them otherwise, then they are bad and unfit for man; and if He created drugs for healing the sick, why did not Jesus employ them and recommend them for that purpose?" (Miss. Writings, p. 25.) As a matter of fact, God did not create drugs, any more than He made a warship, a cannon, an airgun, a dwelling-house, or a teapot, or whiskey. All these things, and millions more, some good and some bad, are the products of men, who have converted crude material into finished pro-

ducts. Nobody knows this any better than the Eddyites; so these statements are silly.

But read this statement which by necessary implication is slanderous. "The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity." (p. 406). I dare assert that no physician has ever sought to relieve a confirmed case of insanity in any such way. But many cases of temporary insanity, the result of some functional disorder, has been relieved by the use of medicine in correcting the functional trouble; this the Eddyites know, if they know anything. This statement is a fair example of Mrs. Eddy's purpose to pervert everything that comes in her way. Once more: "A hypodermic injection is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician . . . . . will tell you that the troublesome material cause is unremoved, and that in a few hours; . . . . . the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile disappeared." (p. 414). "Here comes in the question, How do drugs, hygiene, and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another." (pp. 478, 479).

These admissions are fatal to the Eddyite fad from beginning to end. But first note that Mrs. Eddy does admit that there is resident power in drugs and that they "relieve suffering temporarily." She also admits again the real existence of pain and suffering, that in twenty minutes after the hypodermic "use of morphine is applied the patient is asleep." All of this Mrs. Eddy knows from experience. Rev. N. T. Whittaker, D. D., has written a tractate styled "CHRISTIAN SCIENCE, IS IT SAFE?", which was published in 1900, in Boston by James H. Earle, 178 Washington Street. From pages twenty-five and twenty-six of this tract I transcribe the following: "J. M. Fletcher, D. D. S., a dentist of enviable reputation, well advanced in years, whose office is at No. 77 North Main St., Concord, N. H.,

the city in which Mrs. Eddy resides, declares as follows: That she came to his office in great pain and said to him, 'Mr. Fletcher, I have concluded to have my tooth extracted, and I will thank you if you will put on the gum the preparation that you usually do on such occasions;' that she was greatly relieved when the tooth was removed; that she paid him ten times as much as he asked for extracting the tooth, and later said to him, 'Mr. Fletcher, I suppose that when I asked you to put something on my gum to prevent the pain that I asked you to do what is contrary to my teaching.'" If this is a true statement of facts (and the evidence is conclusive, for I have never heard of a denial being published; and if false, it would have been quite easy for Mrs. Eddy to have so proven), we can have no better evidence of the falsity of her entire book "Science and Health with a Key to the Scriptures," than the words of the author herself.

We may justly conclude that after all this flourishing of trumpets, this vain contention that we have no bodies, there is no sin, sickness, pain and death that we are nothing but God's ideas and therefore cannot sin, be sick, suffer pain, and die,—Mrs. Eddy says we can suffer, have pain, be sick, and sin, be debauchees, become fools, and objects of loathing and superinduce "a suffering inconceivably terrible to man's self-respect." How can we account for such glaring inconsistencies and down right contradictions in a system called a revelation from God? Only upon the assumption that Mrs. Eddy could not avoid contradictions in amplifying her premises, and that the plot is a fraud.

CHAPTER XI.

Christian Science, While Assuming to Accept Christ in His Mediatorial Office, Rejects Him, and Converts the Atonement into a Farce.

If, indeed, this book ignores the antonement and strips Christ of His mediatorial offices; then, it deserves the continued condemnation of every lover of truth. No amount of sanctimonious pretensions can atone for a cult so full of infidelity and so insidious. Think of men claiming to be intelligent and followers of Christ, under the guise of Christianity, seeking to foist upon the world a theory that obliterates every vestige of hope. The atonement of Christ involves the destiny of the world; no question can be so important to men. It is the one great question around which every interest of men and angels revolve. Can it be possible that a woman would publish a cult and call it Christian Science, a system which contains doctrines that convert the atonement into a solemn mockery and leave the world without a Redeemer? We shall see.

Speaking of the birth of Christ Mrs. Eddy says: "Jesus' spiritual origin and understanding enabled him to demonstrate the facts of Being,—to prove, irrefutably, how spiritual Truth, destroys material error . . . . . The divine conception of Jesus pointed to this Truth. . . . . wearing in part a human form (that is, as it seemed to mortal view) being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error." (p 211). To comprehend fully the author's meaning, we must keep in mind her principal postulates; that there is no matter; all is mind; that there is no birth nor death; that Christ had only a spiritual origin and understanding so He could "demonstrate the facts of Being"—that is, that there is but one person, who embodies all individual ideas; that He had in "part a human form"—that is, mortals had a be-

lief only that He wore a human form, but this was not a fact, since He was conceived by a human mother; that He was the mediator between Spirit and flesh—the design being to prove that flesh is an illusion.

"The virgin—mother conceived this idea of God, and gave to her ideal the name of Jesus—that is, Joshua, or Savior. The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men. . . . . The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in infant form." (p. 334). "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; . . . . . for Christ, God's idea, will eventually rule all nations." (p. 557). On page 580, Jesus is defined as follows: "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." Mrs. Eddy continues: "Christ the spiritual idea of God." (Miss. 2). "Then, you meekly bow before the Christ, the spiritual idea that our great Master gave of the power of God to heal and to save." (Miss. 17). These excerpts teach; that Christ was without a real body, that He is only God's idea; that Mary did not really conceive an actual child, but merely an idea; that a portion of God could not enter into corporeal man; that Mary put to silence the order of generation and brought forth her child by the revelation of Truth; which was an idea and gave to her idea the name of Jesus; that Christ dwells forever as an idea in the bosom of the Principle of the man Jesus; that he was the impersonation of the spiritual idea and had a short history in the Master on earth; that Jesus was the highest human corporeal concept of the divine idea. This leaves but little of a world's Redeemer. To rob Christ of His hypostatic union is to destroy His mediatorial function, which leaves the world without a Savior. Christian Science presents an ideal Savior—not a real Reedeemer—a human

corporeal concept—an ideal dwelling in the bosom of the Principle of the man Jesus.

How does all this quadrate with the simple facts as revealed to us in God's Word? We shall now see. The prophet Isaiah says: "Unto us a child is born, unto us a son is given . . . . . his name shall be called . . . . . the Mighty God, the Everlasting Father, the Prince of Peace." "The Lord Himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. 7:14). "And they shall call his name Immanuel, which being interpreted is, God is with us." "And she brought forth her firstborn son." "And the angel said unto them. . . . . For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11). "His name was called Jesus." (Luke 2:21). "The Holy Ghost shall come upon thee and the power of Highest shall overshadow thee; therefore also the holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). We have before us the prophesy of the birth of Christ and its fulfillment, an account of the conception and the name given. A real child was born—a son, called the Son of God, the Wonderful, Counsellor, Mighty God, Prince of Peace, Immanuel, which is interpreted God is with us. Finally, it is said, "Thou shall call his name Jesus, for he shall save his people from their sins."

Mrs. Eddy says: "The virgin conceived this idea of God, Christ is the idea of God." Isaiah says, "A child is born and a son is given;" Luke says, "Mary brought forth a son;" Matthew says, "Mary brought forth a son, who was to save His people." The Bible testifies that Mary actually gave birth to a son called by the various appellations mentioned above, but usually by the title of Jesus, or Christ, and Jesus Christ. Mrs. Eddy says, "Mary put to silence the order of generation and brought forth her child by the revelation of Truth." Then Christ was not born at all, it was not a birth, but God's idea revealed. So, after all, Christ was never born; all the New Testament writers were mis-

taken. Christ was nothing more than a revealed idea. Our calendars are all wrong and legal documents are nullified for there is no anno Domini or anno Christi. Mrs. Eddy has discovered it is a mistake,—there is no anno Domini, yet she has been writing this error all her life. But Jesus was born, had a body; for He ate, talked, preached, slept, walked, just as other people. He was crucified, buried and arose from the tomb. Mrs. Eddy has raised the issue between herself and the Bible; to believe her is to reject the Bible, to believe the Bible is to reject Eddyism.

We have already seen that Mrs. Eddy maintains that man is unfallen. If that be true, then there is no need of a Savior. Why a Savior, if man is unfallen, if sin is an illusion? But Mrs. Eddy has found a place for a Savior. She says: "In Divine Science man is the true image of God. The divine nature was expressed in Christ Jesus, who threw upon mortals the truer reflection of God, and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying." (p. 155). Christ came just to lift the lives of mortals higher by changing their thought-models; this He did, not by death and atonement, but by the truer reflections of God. Nothing more was needed than to change the thoughts of mortals in order to save the world from false beliefs, to prove the nothingness of sin, sickness and death. "If Christian Science takes away the popular gods,—sin, sickness, and death,—remember it is Christ, Truth, who destroys these evils, and so proves their nothingness." (p. 293). Christian Science is more of a Savior than Christ himself, if we are to believe Mrs. Eddy, for Christian Science takes away sin, sickness, and death and Christ only proves their nothingness. "He overcame the world, the flesh, and all error, thus proving their nothingness." (p. 344).

"Jesus came to seek and to save such as believe in the reality of the unreal; to save them from *this false belief.*" (Miss. 63). "Our Master bore the cross to show his power over death; then relinquished his earthtask of teaching and de-

monstrating the nothingness of sickness, sin and death." (Miss. 64). "Jesus demonstrated sin and death to be powerless." (Miss. 90). These quotations are sufficiently perspicuous to convey a definite idea of Mrs. Eddy's conception of Christ's mission to earth. He came, not as a person, but as God's idea to seek and to save the world from a belief in the unreal, "to demonstrate the nothingness of sickness, sin and death." His only mission was to redeem the world from a belief that sickness, sin and death exist as facts; to prove that they are mortal concepts, and to demonstrate that they do not exist—that they are illusions. How different is the gospel of Christian Science from the gospel as revealed in the Bible! God declares, "The son of man is come to seek and to save that which was lost." Who are the lost? This text answers: "Thou shalt call his name Jesus; for he shall save his people from their sins." The lost are sinners; so Christ came to seek and to save sinners. Again Mrs. Eddy raises an issue with God. Whom shall we believe? To accept Christ, as Mrs. Eddy presents Him, is to ignore the Bible, to deny Christ. This is the very opposite of the teachings of the Bible. She gratuitously asserts that Christ's mission was to save from a belief in sickness and death as well as from sin. It is true that Christ did heal some sick people; but that was not the object of His mission, only incidental to it. There is not a text in the Bible that justifies Mrs. Eddy's contention. That she quotes some Scripture here and there is true; but never in its logical connection and the application is always erroneously made.

Mrs. Eddy continues: "Jesus instructed his disciples to heal the sick, through Mind, instead of matter. (p. 167). "By interpreting God as a corporeal Savior, but not as a saving Principle, we shall continue to seek salvation through pardon, and not through reform, and resort to matter, instead of Spirit, for the cure of the sick." (p. 181). In reply to the above assertions, I appeal to the record: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." "And

he said unto them, Go ye into all the world, and preach the gospel to every creature." Then He says: "These signs shall follow them that believe; in my name shall they cast out devils . . . . . they shall lay hands on the sick and they shall recover." The commission was to preach and to baptize. Healing the sick is not included in the commission, but it followed as an adjunct. Again, Mrs. Eddy declares that we are not to rgard the Savior as corporeal; if we do we "will seek to be saved through pardon, whereas we should seek salvation by reform."

But Mrs. Eddy amplifies her remedial scheme. Consider these utterances: "Jesus bore our infirmities, he knew the error of mortal belief, and through his stripes [the denial of error] we are healed." (p. 325.) "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen, with the Key of Science, the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities of Life." (pp. 63, 64). "The lessons we learn in Divine Science are applicable to all the needs of man. Jesus taught them for this very purpose; and his demonstration hath taught us that through his stripes,—his life-experience—and divine Science, brought to the understanding through Christ, the Spirit-revelator, is man healed and saved." (Miss. 3.) No more presumptious and derogatory language could be employed, than the above; it is nothing short of the rankest infidelity. Her fad, "divine Science" falsely so-called, is made essential to salvation. Christ is only a figure-head.

On page 492 of "Science and Health," the question is asked, "Have Christian Scientists any religious creed?" Mrs. Eddy asks the question. Then she answers it in six succeeding paragraphs. The fourth paragraph reads as follows: "The atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of Jesus, the Way-shower." In Miscellaneous Writings Mrs. Eddy says: "To regard sin, disease, and death with less deference, and only as

the woeful unreality of being, is the only way to destroy them ..... The Nazarene Prophet could make the unreality of both apparent in a moment." (Miss. 60.) To accept this teaching is to reject Christ, to accept the person of one Mrs. Mary Baker Eddy as our Savior. Jesus was only "a Wayshower." "the highest human corporeal concept of the divine idea;" and this "human corporeal concept" came to demonstrate the unreality of sin, sickness, and death, which he did by teaching the lessons contained in Christian Science meeting all the needs of men. Human belief has closed the gates of Paradise, but "the way through Christ, Truth, man will reopen, with the Key of Science."

Mrs. Eddy destroys the personality of Jesus, the reality of sin, sickness, and death, the fall of man, the atonement, the propitiation of Christ. She makes her doctrine, which personifies herself, necessary to salvation. But mark you she does not accept the ordinary interpretation of salvation; but she substitutes a meaning of her own. She argues God is All-in-all; there is no matter; body is matter, therefore there are no bodies; so we cannot sin, or be sick or die. Hence Christ came as a "Way-shower," or human corporeal concept, to demonstrate this to the world by healing the sick, or rather to destroy sin, sickness and death by showing their nothingness. How much sense is there in all this? Not a thimble full nor a scintilla of truth. Nothing can be further removed from the teaching of the Bible than the above. This is apparent in such texts as the following: "To him give all the prophets witness, that through his name that whosoever believeth in him shall receive the remission of sin." "For there is one God, and one mediator between God and men the man Christ Jesus. Who gave himself a ransom for all, to be testified in due time." "Christ being come as a high priest of good things to come ..... by his own blood he entered in once into the holy place, having obtained eternal redemption for us. ..... He is the mediator of the New Testament." "Jesus saith unto him, I am the way the truth and the life; no man cometh unto the Father but

by me." A way-shower indeed! Nay verily! "I am the way the truth and the life," the high priest, the mediator between God and man. And there is "no other name given under heaven among men whereby we must be saved." Mrs. Eddy says Jesus is a human corporeal concept. Jesus says "I and my Father are one."

Mrs. Eddy maintains that the death of Christ was not necessary, nor efficacious. She says: "When the Science of Christianity appears, it will lead you into all Truth. The Sermon on the Mount is the essence of this Science, and the eternal Life, not the death of Jesus, was its outcome." (p. 167). "Jesus aided in reconciling man to God, only by giving man a truer sense of Love, the divine Principle of his teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit." (p. 324). "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree;' than when it was flowing in his veins, as he went daily about his Father's business." (p. 330). "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." p. 328.) The audacity which mark these declarations is amazing. This Science, meaning her fad, is the essence of the Sermon on the Mount, and is eternal life, and not the death of Jesus. The meaning of Mrs. Eddy's declaration is that eternal life is in her and not through the death of Jesus.

Eternal life is brought to us independent of the death of Jesus. However, she allows Jesus to play a small part in redeeming the world. "Jesus aided in reconciling man to God, only by giving man a truer sense of love." This he evidently learned from Mrs. Eddy's divine Principle, a centaur, neither God nor man, nor a monkey, nor land, nor water, but a combination of them all. But by the explanation of this law of Spirit, man is redeemed from the law of matter—that is, he is made to realize that he is just a

humbug, has no body, no personality, just an individualized idea. This is all scientific and Christ-like, they tell us. But to continue and to make sure of her game, Mrs. Eddy tells us that "the material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in his veins." And thus we have another chapter in the gospel of divine Science. Christ is ruled out. He assists Mrs. Eddy in saving the world, not through His shed blood, for that has no efficacy, whatever, not as the only mediator; but he has aided Christian Scientists by explaining Mrs. Eddy's hobby-horse, the "Principle." She goes on to say: "One sacrifice, however great, is insufficient to pay the debt of sin." The sinner must be continually immolating himself to atone for his own sin. She invests the sinner with merit and with virtue in himself to make propitiation for his own sin. So in that wonderful book, the "Key to the Scriptures" (?), which unlocks the door of Paradise to us, we read that the offering of Christ as a sacrifice for sin, which offering He made once for all, was inadequate. We read again; that God should vent His wrath upon His Son is "divinely unnatural;" "Such a theory is man made." No infidel writer has ever penned words more subversive of the Bible plan of redemption than these utterances of Mrs. Eddy. That God gave His Son to save the world goes for the saying; but instead of this fact indicating His wrath towards His Son or towards the world, it was a manifestation of His love. Hence we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Christ says: "The Father loveth the Son, and hath given all things into his hand."

There was no disagreement between the Father and the Son; they were one in purpose, one in atonement, one in fact, so the Savior said: "The good shepherd giveth his life for the sheep." "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep . . . . . therefore doth my Father love me, because I lay down my

life, that I might take it again. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." These texts are sufficient to show that the death of Christ was voluntary and attest God's love to men and the unity of the Father and the Son. Let us look at Mrs. Eddy's statements touching the efficacy of Christ's blood in the light of the Scriptures: "For it is the blood that maketh atonement for the Soul." "Without shedding of blood is no remission." "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." "Ye were not redeemed with corruptible things, as silver and gold. . . . . But with the precious blood of Christ." "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." "For thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation." (Rev. 5:9). These scriptures prove Mrs. Eddy's contentions all to be false. She says, "Jesus aided in reconciling man to God only by giving man a truer sense of Love and that the material blood of Jesus was no more meritorious shed than in His veins." But the Bible says: Without the shedding of blood there is no remission of sins, and that we have redemption and forgiveness through His blood.

Mrs. Eddy is aggressive in her teaching; she declares, *that Jesus did not die.* If this could be proved, then the Bible would turn out to be the greatest farce ever perpetuated on earth. For the death of Jesus, and the atonement made through His death, is the great central fact of Revelation. Both the Old and New Testaments are based upon this fact. Eliminate the death of Christ; the Bible becomes an enigma. These are Mrs. Eddy's words: "The eternal Christ never suffered." (p. 343.) "The suicidal belief that Soul is in the body regards death as a friend, as a stepping-stone to immortality and bliss. The Bible calls death an enemy; and

Jesus overcame death as an enemy, instead of yeilding to it. He was the Way. To Him, therefore, death was not the threshold over which he must pass into living glory." (p. 344.) "The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and mastered, on the basis of Christian Science the power of Mind over Matter." p. 349.) "Our Master fully and finally demonstrated Divine Science, in its victory over death and the grave. . . . . Paul writes: 'For if when we were enemies we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by his life.'" (p. 350.) Jesus "was ready to be transformed by the renewing of the infinite Spirit. He was to prove that man, in Divine Science, is not finite, nor subject to material conditions." (p. 354.) "But he [Jesus] allowed men to attempt the destruction of the mortal body, in order that he might furnish proof of immortal Life. Nothing could kill this Life of man. Jesus could give his human life into his enemies' hands in appearance, and to belief." (p. 356.) In the record of Jesus' supposed death we read: 'He bowed His head, and gave up the ghost.'" (p. 589.) "Christ Jesus lived and reappeared. He was too good to die; for goodness is immortal. . . . . That day the thief would be with Jesus . . . . . While our Lord would soon be working out, even in the silent tomb, those wonderful demonstrations of divine power. (Miss. p. 70.)

This is a vital question to the world as well as to our holy religion. If Christ did not actually shed His blood; if He did not really die and rise again from the dead; then we are left without a sacrifice for sin; without a Savior. But we have seen that He did shed His blood for our redemption and shall now see that He did actually die. Keep the issue before you. Mrs. Eddy asserts: "Christ did not die, that it was only a seeming death, not real but an illusion; that the

three days He was in the tomb, He was there alive studying Christian Science; that He was solving "the great problem of Being;" that "He overcame death as an enemy, instead of yielding to it." The Bible teaches the opposite doctrine. The prophets foretold the death of Christ and the efficacy of the atonement. Jesus foretold His own death and resurrection. The disciples and the world believed that He was actually crucified. Profane history, as well as sacred, teaches that He was actually crucified. It formed a new epoch in the history of the world from which we reckon dates. The four evangelists, Matthew, Mark, Luke and John, record the fact and circumstances of His crucifixion, which they believed to be real, and they were inspired writers. His disciples believed that He had been crucified and rose again; thus they preached and wrote. Let us read some of their statements: "Where they crucified him and two others with him, on either side one, and Jesus in the midst." "Ye have taken and by wicked hands have crucified and slain." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." "And, being found in fashion as a man . . . . . and became obedient unto death, even the death of the cross." "And you, that were sometimes alienated and enemies in your mind by the wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for every man."

We have on the one side the statements of a woman—just one woman; on the other side, we have the statements of all history. There are millions of personal witnesses, that have relied upon a personal Savior, who was crucified, shed His blood to atone for them and rose from the dead. These have, by virtue of their acceptance of the great facts of His suffering and death through repentance and faith, obtained a conscious knowledge of their sins pardoned and the re-

generation of the holy Ghost, inwrought upon their Souls. To attest this truth, men and women have suffered the loss of all things, even giving their lives. This transformation is attended with love, joy and peace, the fruits of the Spirit. But first of all, and above all, is God's Word. Mrs. Eddy says: "The eternal Christ never suffered." The Bible says "Jesus suffered without the gate, that he might sanctify the people with his own blood." Mrs. Eddy says: "Jesus, overcame death as an enemy instead of yielding to it." The Bible says: "Jesus, ye have taken by wicked hands, have crucified and slain." Mrs. Eddy says: that "Jesus found a refuge from his foes in the tomb, in which to solve the great problem of Being,—and while His disciples thought He was dead He was studying Christian Science." The Bible says: "That you who were aliens and enemies, Christ Jesus hath reconciled, in the body of His flesh through death." Mrs. Eddy says: "Jesus met and mastered, on the basis of Christian Science the power of Mind over matter." Note that Mrs. Eddy means by this statement that Jesus did not really die, that He went into the tomb as a refuge from His enemies and there studied Christian Science, that after three days He appeared in His body as they had seen Him before His seeming death, and thus proved her contention, there is no death. But the Bible says: "We were reconciled to God by the death of His Son and that we shall be saved by His life." Mrs. Eddy writes into this text her fad: "For if when we were enemies we were reconciled to God by the seeming death of His Son." Why did she put the word seeming? Because this and similar texts forever falsify her doctrines; and to strengthen in anywise her contention, she dares to add to God's Word. Mrs. Eddy writes: "That Jesus allowed men to attempt the destruction of the mortal body. Nothing could kill this life of man. Jesus in appearance gave His human life into His enemies' hands—that is it was only a belief." It was not a fact, only an appearance. The Bible says Jesus was taken by wicked hands,

crucified and slain. If the Bible is true, Christian Science is false; or vice versa.

Mrs. Eddy raises another issue with the Bible. *She makes a distinction between Jesus and Christ.* A careful and prolonged study of so-called "Divine Science" has fully convinced me that Mrs. Eddy, after conceiving her mental healing theory, which she borrowed from Quimby and others, decided that it would more readily prevail under the guise of Christianity; she accordingly engrafted the Brahmin idealism into her metaphysical theory and then gave it the taking appellation it bears. To accomplish this, the most distorting process ever conceived was applied to the Scriptures. In keeping with her settled purpose, the Savior of the world presented to her a "hard problem," which she could best solve by discriminating between Jesus and Christ. However, this was not original; she borrowed this from Quimby, as we have seen. The following are some of her utterances: "Jesus was born of Mary, Christ was born of God." (p. 227.) "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence." (p. 229.) "Christ is the Way and the Truth, casting out all error. . . . . Jesus was the highest human concept of a perfect man. He was inseparable from Christ, the Messiah, the divine idea of God, outside the flesh. . . . . Angels announced this dual appearing." (p. 478.) "Christ the divine manifestation of God, which comes to the flesh, to destroy incarnate error." (p. 574.) "The Christ is the divinity of the man Jesus. It is this divine Principle, this godliness, which animated the man Jesus." (p. 331.) "Christ came to save sinners. . . . . Christ is the idea of Truth, and this idea comes to heal sickness and sin, through Christian Science, which denies corporeal power. . . . . Jesus is the human man, and Christ is divine; hence the duality of Jesus the Christ." (p. 469.) "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men—for it is identical with the name of Joshua. . . . . On the other hand,

Christ is not a name so much as a title, and belongs to our Master exclusively. The name is synonymous with Messiah, and alludes to the spirituality . . . . . in the Life whereof Christ Jesus was the embodiment." (p. 228.) "Christ was before Abraham, but not the human Jesus." (p. 599.) "The spiritual Christ was infallible; Jesus, as material manhood, was not Christ. The 'man of sorrows' knew that the man of joys, his spiritual self, or Christ, was the Son of God." (Miss. 84.) I submit that this is the most confused presentation of a fundamental question to be found anywhere. These statements contain the most glaring contradictions. Mrs. Eddy intends to be true to her one design, the repudiation of matter; therefore, she labors to destroy an incarnate Christ. So she labors to make a distinction without a difference, and in so doing, she outrages the facts as revealed in the Bible.

She makes a play on the names Jesus and Christ. By this, she can deceive the unwary. She says that Jesus was a human name used in common with other Hebrew boys and men; for it is identical with Joshua. No one knew any better than Mrs. Eddy that this statement is untrue as a whole. She knew, if she knew anything about it, the following facts: The names Jesus and Joshua are synonymous and are derived from the same Hebrew root, which means to deliver, to save; that the name Jesus literally means Savior and gave rise to the Greek term which is translated Savior; and that when Mary gave birth to the long promised "Immanuel," which being interpreted is "God with us," they called "His name *Jesus;* for He shall save His people from their sins;" that Christ is from the Greek *Christos,* which literally means anointed; that the two names are applied to the one person, Emmanuel, Messiah, Master, "Son of God," "Son of Man," "Jesus Christ" and that Jesus and Christ are used interchangeably. These facts none will deny but Christian Scientists and other infidels.

But we pass to notice a very important tenet presented by Mrs. Eddy. We have already seen that she denies the death

of Jesus; it follows inevitably, if He did not die, it would be impossible for Him to rise from the dead. However, we will allow her to state her own proposition. The following is her definition of the resurrection: "Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief, yielding to spiritual understanding." (p. 584.) "His unchanged physical condition, after what seemed to be death." (p. 351.) "Though all the disciples beheld, they become more spiritual, and understood better what the Master had taught. His resurrection was also their resurrection." (p. 339.) "The Christ and Jesus, continued until the Master's ascension; when the human, the corporeal concept, or Jesus, disappeared; while his invisible self, or Christ, continued to exist in the eternal order of Divine Science." (p. 229.) "When Jesus reproduced his body after its burial, he revealed the myth of material falsity of evil; its powerlessness to destroy good. He also showed forth the error and nothingness of supposed life in matter." (Miss. 201.) These excerpts are sufficiently explicit to indicate that Mrs. Eddy ignores the resurrection of Christ. Her definition of the resurrection conforms to her idealistic contention; that there is no actual resurrection of the physical body, but a spiritual resurrection to a higher attainment. So the resurrection of Christ "was also the resurrection of the disciples."

Mrs. Eddy says: "The human, the corporeal concept, or Jesus, disappeared and the Christ ascended." She contends that Jesus was the Son of Mary and Christ was the Son of God, that He did not rise from the dead neither did he ascend to heaven. The Bible presents to us a Redeemer who combines in His personality the Divine and the human, the God-man. The two natures united in one person, a real man and a perfect God. That this hypostatic union presents a mystery, I do not deny. The following texts indicate the true conception of Christ and His resurrection: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. . . . . And as they

went to tell his disciples, behold, Jesus met them, saying, all hail. And they came and held him by the feet and worshipped him." Note that the Jesus, whom Mrs. Eddy declares was a human concept, was crucified, arose, was seen, was held by the feet and worshipped. At another time, Jesus appeared unto two of the disciples, as they went to a village called Emmaus, and to them made himself known. They returned to Jerusalem and found that eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared unto Simon. . . . . And when he had thus spoken, he showed them his hands and feet. . . . . And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat before them. . . . . "And he said unto them, thus is it written and thus it behoved Christ to suffer, and to rise from the dead the third day." All of this Mrs. Eddy emphatically denies. This text says Christ suffered and rose from the dead. Mrs. Eddy says, He could not suffer. "He seeing this before spake of the resurrection of Christ . . . . . This Jesus hath God raised up whereof we all are witnesses." Eddyites are not witnesses to the resurrection of Jesus Christ; for they say He did not die, that resurrection is just the spiritualization of thought. Mrs. Eddy says: "That Christ was God's idea and could not suffer." The Bible says: "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us."

Mrs. Eddy says, that "Jesus overcame death as an enemy instead of yielding to it—it was only a seeming death." The Bible says: "If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Mrs. Eddy says: "Christ Jesus lived and reappeared. He was too good to die." And yet the Bible repeats and repeats: "That Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Paul, in the elaborate argument which

he makes on the resurrection of Christ, reaches the logical conclusion. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." It is a work of supererogation to pursue this subject farther. These texts are sufficient to prove that Jesus and Christ are one and inseparable, the Son of God, and yet the Son of Mary; that He suffered, was crucified and rose again; that he ascended and ever liveth as our Savior. It is difficult to understand how Mrs. Eddy can dare assert that Jesus and Christ are not identical with such declarations as Luke made respecting the ministry of Paul. The following are his words: "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." (Acts 18:28.) It is apparent that Mrs. Eddy does not hesitate to controvert the inspired writers.

CHAPTER XII.

Mrs. Eddy Teaches That Christian Science is the Holy Ghost. She Deifies Herself.

It had never occurred to me that any living being would claim to be the Holy Spirit. But why not, since we have been forewarned that such would be the case. Jesus said: "Take heed that no man deceive you for many shall come in my name and shall deceive many. . . . . If any man shall say unto you, Lo! here is Christ, or there; believe it not. For there shall raise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Mrs. Eddy comes preferring her claim to a special revelation and gives to her cult the taking appellation of Christ's Science; and not content with this, she declares that this so-called "Science" is the Holy Ghost.

Nothing short of the utterances of the book we are considering, could convince, even a credulous person, that any one capable of writing a book could be so void of reverence for the Divine Being as to claim that any human theory constituted a person in the Trinity; but the boldness of this writer will not permit us to doubt. On page 227, we find the seventh article of Mrs. Eddy's platform, which reads as follows: "Life, Truth, and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one,—the same in essence, though multiform in office; God the Father; Christ the type of Sonship; Divine Science, or the Holy Comforter. These three express the threefold, essential nature of the Infinite. They also indicate Scientific Being, and the whole relation of God and man." The tenth article, found also on page 227, is to the same purport. "The Holy Ghost, or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter, leading into all Truth, and revealing the divine Prin-

ciple of the universe—universal and perpetual harmony." "John the Baptist prophesied the coming of the immaculate Jesus, and he saw in those days the Spiritual idea as the Messiah, who would baptize with the Holy Ghost, Divine Science. As Elias represents the Fatherhood of God, through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's Motherhood. The Moon is under her feet." (pp. 553-554.) "Our Master said, 'But the Comforter . . . . . shall teach you all things.' When the Science of Christianity appears it will lead you into all Truth." (p. 167.) "This understanding is what is meant by the Descent of the Holy Ghost—that influx of Divine Science which so illuminated the Pentecostal Day, and is now repeating its ancient history." (p. 348.) "For Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire." (p. 557.)

The following is Mrs. Eddy's definition of the Holy Ghost: "Divine Science; the developments of eternal Life, Truth, and Love." (p. 579.) "There may be those who, having learned the power of the unspoken thought, use it to harm, rather than to heal, and who are using that power against Christian Scientists. This giant sin is the sin against the Holy Ghost spoken of in Matt. 12:31, 32." (Miss. 55).

Mrs. Eddy claims that her cult is a revelation from God; then how can a revelation given nearly two thousand years after the manifestation of the Holy Ghost, as the Comforter, be the Holy Ghost? The Holy Ghost is a person, not an essence, not a thing, an active agent with power to kill and to make alive.

It is evident that Mrs. Eddy uses the Holy Ghost interchangeably with Christian Science, they are the same. Then she holds that all the Holy Ghost implies and stands for is embraced in Christian Science. In my view, this contention is nothing short of blasphemy against the Holy Ghost, an unpardonable sin. Christian Science, so-called, holds nothing

in common with the Holy Ghost. The Holy Ghost, the Spirit, and the paraclete are used as interchangeable terms in the New Testament. They imply the same thing, the third person in the Trinity. All the attributes which are ascribed to the Father and the Son are ascribed to the Holy Ghost. The Holy Ghost is represented as doing all that the Father and the Son are credited as doing; so that He is equal to the Father and the Son; therefore, he is God. Mrs. Eddy would substitute Christian Science for the Holy Ghost; and consequently, claims her cult to be God,—not a theory, not a science, but God. Keep in mind her dictum, that Christian Science is the Holy Ghost and is capable of being used interchangeably with Him. To see how silly such contention appears, let us substitute "Christian Science" for Spirit, or Holy Ghost, in a few texts. At the same time, these texts will demonstrate how exceedingly absurd the contention of the doctrine of the Eddyites appears. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." (Matt. 3:11.) Read Christian Science into this text for Holy Ghost and see what repulsive nonsense it makes. The following are the words of Christ: "And I will pray the Father and he shall give you another comforter that he may abide with you forever, even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and he shall be in you." The linguist, who could make sense out of this text by substituting Christian Science where Comforter or Spirit occurs, would surely merit a priceless medal; it does not fit in any particular. This Comforter was to be given by the Father in answer to Jesus' prayer. He is to abide with the disciples of our Lord forever. The personal pronoun in the masculine gender finds its antecedent in Spirit and Comforter. This proves the personality of the Spirit. Christian Science is in the neuter gender and cannot be substituted in any sentence for a person and make sense. Again, this

text says that the world cannot receive the Spirit, "because it seeth him not, neither knoweth him: but ye (the disciples of Christ) know him, for he dwelleth with you and shall be in you." How can Christian Science be made to answer the functions of the Spirit? Nothing can be more absurd. We have these prophetic utterances in Joel: "And it shall come to pass afterwards that I will pour out my spirit upon all flesh . . . . . and also upon the servants, and upon the handmaids, in those days will I pour out my Spirit." This prophecy was fulfilled on the day of pentecost. The following is a record of the transaction: "And there appeared unto them cloven togues, like as fire, and it sat upon each of them and they were all filled with Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Mark you, it is said that they were filled with the Holy Ghost. Christian Science can no more answer to these scriptures than can night fulfill the demands of day.

After all, I am not sure that we have correctly interpreted Mrs. Eddy's real design. I am fully convinced that her ulterior purpose was to substitute herself for the Holy Ghost. This is apparent to my mind from the following considerations: First, she claims that she wrote "Science and Health" as God's amanuensis; second, that her book is infallible; third, that the real man is co-eternal and inseparable with God and exists only as God's idea; fourth, she claims to heal and pardon sin just as did Christ; fifth, she is dogmatic in her teaching; sixth, she has incorporated into her god-head a female constituent. Aside from these reasons, let us analyze her utterances bearing upon the subject. In her glossary, she defines Mother as follows: "Mother. God; divine and eternal Principle, Life, Truth, and Love." It has already been shown that she uses Principle, Life, Truth, and Love as synonymous with God, and now she introduces Mother as another appellation of Deity. Who does Mother represent in her Godhead? Mrs. Eddy to be sure. She calls herself Mother. She named her organization the "Mother Church." She calls her cult "Divine Science," "Christian Science."

"As Elias represents the Fatherhood of God through Jesus, so the Revelator completes this figure with woman, as the spiritual idea or type of God's Motherhood. The Moon is under her feet." "And there learn, in divine Science, somewhat of the All-Father-Mother God." (Miss 77.) Come, all ye people fall down and worship your All-Father-Mother God! That is what the Eddyites do. I beg to quote again from page 322, of this remarkable "Key;" there we find a spiritual interpretation of the Lord's Prayer. This is the only prayer used in the Eddyites' service—the congregation begins: "Our Father which are in Heaven." The leader responds with Mrs. Eddy's interpretation, "Our Father-Mother God, all-harmonious." Again I ask who is the "Mother-God" and from whence did she come? Answer: Mary Baker Morse Glover Patterson Eddy, who was born in the town of Bow, New Hampshire, on the 16th day of July, 1821. We have reviewed her biography, we know all about her antecedents, her life, her character, her claims, pretensions. She has risen above the Moon. It is "under her feet." She is the All-Mother-God; come all ye nations of the earth, bow-down and learn wisdom at her feet and be saved.

Shades of Mahomet, Joseph Smith, Dowie, *et al,* hide us. We have one who caps the climax; Mrs. Mary Baker Eddy is verily and truly "Mother-God." She takes the place of the Holy Ghost in the Trinity, so we have the Father, Son and Mary Baker Glover Patterson Eddy.

It will avail her apologists nothing to say that Mrs. Eddy denies claiming to be the Holy Ghost. I answer that Christian Science is the product of Mrs. Eddy and never heard of in the world till she produced it. That the thing produced, originated, made or brought into existence is always less than the originator; therefore, Mrs. Eddy is greater than her book, she herself, and not her cult, substitutes the Holy Ghost. Moreover, she says: "John the Baptist. . . . . .saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost.—Divine Science." Here is a period, but she did not stop at this. To make sure of her purpose, she goes

on to say: "As Elias represented the Fatherhood of God, through Jesus, so the Revelator completes this figure with woman as the spiritual idea or type of God's Motherhood." What is meant by the Revelator in the above excerpt? This is a new word that we have not met with elsewhere in this book. It can have but one meaning. It stands for God; but the Revelation was made through Mrs. Eddy. Be this as it may, she teaches the Motherhood of God through woman, who is Mrs. Eddy. I submit that a careful examination of all her statements can lead to no other conclusion than that Mrs. Eddy deifies herself. As further evidence consider the following: "The true logos is demonstrably Christian Science." (p. 28.) It matters not what may follow this statement of a modifying character the affirmation is positive that Christian Science is the true Logos. John says, the "Word (logos) was God." Therefore, Mrs. Eddy claims that Christian Science is God. "There is no place or opportunity in Science for error of any sort." (p. 128.) We can but smile at such presumption as this, when we remember the many emendations made in Christian Science; Mrs. Eddy's incorrect orthography, grammatical errors, blundering syntax, contradictory statements, non sequiturs and fallacious utterances. Time and again, her text book has been revised, expurgated and corrected, yet she says there is no "place for error of any kind." "All we correctly know of Mind comes, from God, divine Principle, and is learned through Christian Science. If this Science has been thoroughly learned and properly digested, we can read mortal mind more accurately than the astronomer can read the stars or calculate an eclipse." (p. 250.) "The greater or less ability of a Christian Scientist, to discern thought, depends on his genuine spirituality . . . . . but it is important to our success in healing." (p. 291.) "This enables woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man." (p. 526.) "Outside of Christian Science all is vague and hypothetical, the opposite of Truth." (p. 537.) "Love fulfills the law in Christian Science." "The four sides

of our city are the Word, Christ, Christianity, and Divine Science." (p. 567.) From Mrs. Eddy's "Miscellaneous Writings" the following excerpts are taken: "Jesus' . . . . . words were articulated in a decaying language, and then left to the providence of God. Christian Science was to interpret them; and woman . . . . . was to awaken the dull senses . . . . . to the infinite meaning of the words." In a Christmas sermon, preached from Isa. 9:6 Mrs. Eddy says: "The material questions of this age on the reappearing of the infantile thought of God's man, are after the manner of a mother in the flesh, though their answers pertain to the spiritual idea, as in Christian Science: . . . . . Is the babe a son or daughter? Both son and daughter; even the compound idea of all that resembles God. . . . . What is his name? Christ Science."

Her attempt to deify herself is too manifest to escape detection. She clearly contradicts the text which plainly declares, "unto us a son is given, and his name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." God's statement in the text and Mrs. Eddy's interpretation are as far apart as the East is from the West. "He who has faith in Woman's special adaptability to lead on Christian Science, will not be shocked when she puts her foot on the head of the serpent as it biteth at the heel." She arrogates to herself the victory over the devil, which the Bible declares is achieved through the seed of the woman, meaning Christ. "God hath indeed smiled on my church,—this daughter of Zion; she sitteth in high places; and to deride her is to incur the penalty of which the Hebrew bard spake after this manner: 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'" (p. 126.) Speaking of Christ's work she says: "Only three years a personal Savior; yet the foundations he laid are as eternal as Truth, the chief corner store.'' (p. 163.) Note Christ was a personal Savior just three years. He did not construct a plan of salvation; He only laid the foundations. Mrs. Eddy claims to have constructed a plan for the elimination of sin. She is superior to Christ (?), in her

own estimation. "Science is divine: it is neither of human origin, nor of human direction." (p. 172.) How could Mrs. Eddy, who was twenty years revising and enlarging and correcting her text book and reducing Christian Science to its present scope, expect intelligent people to accept such reckless assertions? "And woman, the spiritual idea, takes of the things of God and showeth them unto the creature until the whole sense of being is leavened with Spirit." (p. 175.)

This is Mrs. Eddy's spiritual exegesis of the leaven hid in the meal. She, of course, is the woman who is God's viceregent superior in her office to Christ, who was but a wayshower, a personal Savior for only three years, who did not die and of course made no atonement. Let it be remembered that Mrs. Eddy, with her accustomed dogmatism, without the shadow of proof and in direct antagonism to the Word of God, introduces the female element into the Godhead. And since her God is male and female, and the eternal Father represents the male element, the question arises, who represents the female element? The answer is easy—Mrs. Eddy. Therefore Mrs. Eddy constitutes a part of the Godhead of the Christian Scientists, and of necessity must be worshipped by them.

Mrs. Eddy was too adroit to expressly declare that she is God, but by necessary inference and implication she teaches this. The following extracts afford positive proof of my allegation. "The author has raised up the dying. (p. 372) "The Christian martyrs were prophets of Christian Science." (p. 386.) "Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother." (p. 509.) "This rule clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother." (p. 560.) Hear her lamentation over us poor mortals: "Alas for those who break faith with Divine Science." (p. 561.) These passages are corroborated by "Miscellaneous Writings." I quote from a message addressed to the annual meeting of the Mother Church in Boston, 1896.

"Beloved Brethren, Children, and Grandchildren: . . . . . Mother, thought-tired, turns to-day to you; turns to her dear church . . . . . with love, Mother." (p. 125-128) "It [the First Church of Christ] will speak to you of the Mother, and of your hearts' offering to her through whom was revealed to you God's all-power, all-presence, and all-science." (p. 141.) There is a room in the superb church building of what is called the Mother Church of Christian Scientists in Boston, named the "Mother's Room." Mrs. Eddy says: "The money for building 'Mother's room' . . . . . came from the dear children of Christian Scientists." (p. 144.) "I, as a corporeal person, am not in your midst: . . . . . but I, as a Mother [she had as well to have said Mother—God] . . . . . am present, and rejoice with them that rejoice." (p. 152.) "Beloved Students:—Because Mother has not the time even to read all her interesting correspondence . . . . . send them to the editors of *The Christian Science Journal* for publication. . . . . If my own students cannot spare time to write to God,—when they address me I shall be apt to forward their letters to Him as our Common Parent, and by way of "The Christian Science Journal." (p. 155.) If this is not sacrilege, then I confess I do not understand the import of language. The following is taken from a Christmas letter: "Here I talk once a year,—and this is a bit of what I said in 1890: 'O, glorious Truth! O, Mother Love! How has the sense of Thy children grown to behold Thee!" (p. 159.) Note that Mrs. Eddy defines truth and love to be God; hence the capitals. For the same reason, she capitalizes mother and the indefinite pronouns thy and thee, which find their antecedent in mother. But the proof is conclusive when we consider her definition of mother which I have already quoted, but will repeat in part. "Mother, God; divine and eternal Principle." "To the students whom I have not seen that ask, 'May I call you mother?' my heart replies, Yes, if you are doing God's work." (p. 317.)

I deem it unnecessary to pile Ossa upon Pelion and roll them to the base of Olympus to scale the abode of the gods, for we can plainly see from human heights that Boston con-

tains at this writing the god of Christian Scientists. Mrs. Eddy is greater than Pontifex Maximus; superior to the Pope, the vicegerent of God. I cannot forbear to add to what has gone before, the following: 'The star that looked lovingly down on the manger of our Lord, lends its resplendent light to this hour. . . . . The star of Bethlehem is the Star of Boston, high in the zenith of Truth's domain." (Miss., p. 320.) Indeed, the resplendent light of the star of Bethlehem reflects its rays upon Mrs. Eddy, the god of Boston. Let all her followers take notice. The strange thing about Christian Science is its flexibility. At one time, it and its author can be one thing, and at another time quite a different thing. Commenting on the tenth chapter and first verse of John's apocalyptic vision Mrs. Eddy says: "Is this angel, or message from God, Divine Science, that comes in a cloud?" (p. 550.) By following up her contention, it is apparent that she holds that both the angel and the little book are construed to mean Christian Science. Mrs. Eddy draws this conclusion from Rev. 12:5. "The impersonation of the spiritual idea had a brief history in the early life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with Divine Science. This immaculate idea, represented first by man and last by woman, will baptize with fire." (p. 557.) The man referred to is Jesus and the woman is Mrs. Eddy; and of course she forms a part of the Godhead and is essential to salvation. These passages gleaned from her writings prove conclusively that Mrs. Eddy not only claims divine origin for her fallacious teachings, but that she herself is divine. This is a strange anomaly. The careful reader will note that we have under review not an interpretation of a theory for the redemption of men, but the essence, the quintessence of salvation itself; Chistian Science saves. To accept Mrs. Eddy's dicta, is to be saved from sin, sickness and death; to reject them is to endure suffering.

That many of Mrs. Eddy's followers should accept her as divine is but a logical sequence of her teaching. In recent

years, some of her followers have declared their belief that she is the female constituent of deity. Her followers regard "Science and Health" as a revelation from God to them through Mrs. Eddy; hence, it forms as much a part of their worship as does the Bible, the two are used together. Her loyal followers have declared that Christian Science was the offspring of Mrs. Eddy's direct communion with God, as much as Jesus was the offspring of Mary's communion with Him. For a number of years, the official organ of the Christian Scientists pressed the parallel between Jesus Christ and Mrs. Eddy. It is a significant fact that in the Mother Church at Boston is a gorgeous window, which represents a woman crowned with a star. This verifies Mrs. Eddy's claim that the star of Bethlehem indicates her abiding place. On the walls of the auditorium of this church building, are decorated texts signed 'Jesus, the Christ' and "Mary Baker G. Eddy"; these are side by side and, of course, to the membership the one is adorable as the other. Turning to the Bible, we find these statements: "And as ye have heard that anti-christ shall come, even now are there many anti-Christs . . . . . They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us: . . . . . Who is a liar but he that denieth that Jesus is the Christ." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-christ." (II. John 7.)

We do not have to strain the scope of these scriptures to apply them to Mrs. Eddy. She claims to have wrought miracles and wonders. She separates Jesus from Christ, calling Jesus a human concept and Christ the idea of God. She denies that Jesus Christ is come in the flesh, for she teaches there is no flesh and that spirit cannot exist in body. Therefore, she is a deceiver and an anti-christ. This is manifest to any unbiased mind. In every age of the world from time to time false prophets and teachers have arisen and led many unsuspecting people away from truth into error and perdition.

CHAPTER XIII.

Prayer and Faith are Eliminated From Mrs. Eddy's Metaphysical System.

It is a strange plan of salvation which eliminates all the cardinal elements of redemption set forth in God's Word. It appears to me to be more of a bonanza than a "Christ Science," as it lays so much stress upon *healing the sick,* for which a fee is charged. I am not unmindful of the fact that Mrs. Eddy has quite a good deal to say on the subject of prayer and faith. But it is logically impossible for the Eddyites to pray. Prayer is the petition of an inferior to a superior, the intercession of a dependent upon a superior; the voice of a suppliant, of a servant, a child, a subject, a servitor; it is God's child supplicating his Heavenly Father;

"An infant crying in the night,
An infant crying for the light
And with no language but a cry."

Prayer and faith are inseparably connected, and are indispensable to Christian life and character. They are means of grace ordained of God, whereby sinners may be saved and saints strengthened and sustained. But without the recognition of a superior divine personal Being, an infinite God, and a separate distinct finite being, an individual, personal man, endowed with soul and body with innate responsibility, there can be no such thing as prayer; for

"Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

No such thing as this is possible in Eddyism. We have already seen that Mrs. Eddy's god is impersonal, and her man impersonal. The fact is, her superstructure rests upon an impersonal god and an impersonal man; and since these

fundamental postulates are the chief pillars in her cult, prayer and faith are impossible. The Christian Science god is a complex something, both male and female, with various appellations, some of which, in common parlance, indicate personality, and others indicate an abstract quality. Note the enumeration: Good, Love, Truth, Life, Soul, Mind, Principle, Substance, Intelligence, Spirit, Nature, Father, Mother, God, Science of Being. Who could pray to such a medley? Such a conception of an infinite and loving God is unthinkable. But this is the God of the Eddyites; there is no soul, or spirit, or personality to pray to in this inconceivable, heterogeneous mass of elements and personalities. For Christian Scientists claim there is but one soul, one mind, one spirit, and this is the God we are trying to describe.

The Bible says: "Glorify God in your body, and in your spirit, which are God's. "I will pray with the spirit." We worship God in the Spirit." Mrs. Eddy says: "Spirit cannot believe in God. Spirit is God." (p. 85.) Why cannot spirit worship God? Mrs. Eddy to the rescue: "Man was and is God's idea, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind." (p. 231.) Mrs. Eddy's man is as impersonal as her God. He is God's idea, the infinite expression of Infinity; he is co-existent and co-eternal with God. He has no mind of his own, distinct from God. He is the reflection of God. How can God's idea pray to Him? Imagine Mrs. Eddy's man praying to her god. If man is only God's idea and has no separate existence, there is no need of prayer. Besides this, there is no sin, in fact, only a belief of mortal mind, an illusion; there is no sickness, because God cannot be sick; and man is not fallen, but is perfect. If these things are true, then there is no need of prayer. In fact, if we accept what Eddyism claims; there is nothing to pray for, nobody to pray and no one to pray to. But Mrs. Eddy is inconsistent and contradictory throughout her writings. Notwithstanding the Eddyites cannot consistently pray, yet Mrs. Eddy treats of prayer and would have her followers do some kind of praying. Let us

examine some of her utterances: "Desire is prayer. . . . . Do we pray to make ourselves better, or to benefit those who hear us,—to enlighten the ignorance of the Infinite, or to be heard of man? Are we benefited by praying? . . . . . God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Wisdom and Love." (p. 307.) "We admit theoretically that God is good, omnipotent, and omnipresent; and then we try to give information to this infinite mind, and we plead for unmerited pardon, and liberal outpouring of benefactions." (p. 309.)

Her definition of Desire is incorrect. Desire is not praying; it is a constituent of prayer. She declares that we are not benefited by prayer; that God is not moved to do more than He has done for us, nor can He do less than bestow all good. This is nothing short of discouraging prayer. God is not moved by prayer. She says the ordinary manner of praying is an effort to inform the infinite Mind. "We plead," she says, for "unmerited pardon," and for liberal "benefactions." All this she maintains is not necessary. Our Savior taught us to pray, "forgive us our debts." We are to ask for pardon and all manner of favors. The injunction to pray embraces all things that are essential to us. "Ask, and it shall be given you." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." But Mrs. Eddy continues: "Audible prayer can never do the works of divine understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example. Long prayers . . . . . have clipped the divine pinions of Love, and clad religion in human robes." (p. 310.) "Prayer is sometimes used . . . . . to cancel sin. This error impedes true religion. . . . . If prayer nourishes the belief that sin is cancelled, and that man is made better by merely praying, it is an evil." (p. 311.) Mrs. Eddy says: "Audible prayer is not a means of grace to help the sinner to God, for divine understanding "regenerates." The Bible teaches us that we are born of the Spirit, that is, regenerated by the Spirit. "So

is every one that is born of the Spirit." "The spirit giveth life." "The law of the Spirit of life hath made me free from the law of sin and death."

Mrs. Eddy says, it is understanding that regenerates; the Bible says, it is the Spirit. She charges long prayers, ecclesiasticism, and creeds with "clipping the divine pinions of Love," with clothing religion with "human robes." She does not stop at this, but says: "They materialize worship, hinder the Spirit." (p. 310.) This is positive opposition to long prayers. And yet Mrs. Eddy was not ignorant of the fact that Jesus continued all night in prayer, neither was she ignorant of the fact that Jesus said that men "ought always to pray and not to faint," and that he commands us to "Watch and pray."

It is a fact, that the Bible is of but little moment to Mrs. Eddy, who, while pretending to give a *spiritual interpretation* of the Word, constantly ignores its plainest teachings. Again, she contends that to pray for the pardon or the cancellation of sin, to believe that sin is pardoned and that man is made better by merely praying, "is evil." She again puts herself in direct opposition to God's Word. Time and again in the history of our Lord's mission, we find that the petitions of suppliants were granted. Take the case of the leper who came to Jesus saying: "Lord, if thou wilt, thou canst make me clean? . . . . . And Jesus . . . . . touched him saying, I will; be thou clean." The same may be said of the healing of the daughter of the woman of Canaan reported in the fifteenth chapter of Matt. These are examples of a general proposition. And yet Mrs. Eddy says prayer for pardon or salvation is an evil.

God, speaking through Joel, says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Peter quoted these words of Joel and applied them in his sermon on the day of Pentecost: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:21.) God speaks through Paul saying: "For whosoever shall call upon the name of

the Lord shall be saved." Mrs. Eddy says *prayer for pardon* is an evil; God says prayer for pardon shall bring salvation. The Eddyites can take Mrs. Eddy's word; I prefer God's Word. Mrs. Eddy boldly affirms: "Prayer to a corporeal God affects the sick like a drug, having no efficacy of its own, but borrowing its power from human faith and belief. The drug does nothing, because it has no intelligence." (pp. 317-318.) She means by the term, corporeal God, our incarnate Christ. Although He said, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Yet, Mrs. Eddy says that prayer is no more efficacious than drugs. In this discussion we have joined prayer and faith; for human words uttered without an element of faith is not prayer at all. The paragraph under consideration is leveled against prayer in the name of our Savior, whom we believe to be very man, while He is very God. The Bible teaches us that, in His name only, we have redemption and through Him access to the Father. Hence Mrs. Eddy rejects the only basis of salvation. "To enter into the heart of prayer, the door of erring senses must be closed." (p. 320.) This means we must repudiate our senses and say they are false, do not exist This is a very difficult condition of prayer that Mrs. Eddy lays down. I pity in my heart the duped man or woman who accepts such burdens. Before a person can pray properly, he must arrive at the understanding that he is nothing but God's idea. Then he need not pray at all; for God's idea need not and cannot pray to Him.

"It is vain and selfish to stand still and pray, expecting, because of another's goodness, suffering and triumph, that we shall thus reach his harmony and reward." (p. 326.) Mrs. Eddy would not leave one vestige of Bible truth to support a perishing world. She would cut asunder prayer as a connecting link to the atonement of Christ. Everywhere in the Scriptures, we are taught that Christ's sufferings and death are the procuring cause of our salvation, that prayer and faith are the instrumental cause, while repentance is essential as a preparatory work. We are confronted with

such statements as these: "Christ hath redeemed us from the curse of the law. . . . . For ye are all the children of God by faith in Christ Jesus." (Gal. 3:13-26.) "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." I rejoice in the facts that the Scriptures reveal to us a personal, present Savior, who died to redeem us; that the terms of salvation, repentance, prayer and faith are so simple, that any one may be saved in less time than it takes to make this statement.

Mrs. Eddy's doctrine of understanding is a delusion. "Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal mind. . . . . And there is really no such thing as *mortal mind.*" (p. 483.) This makes Mrs. Eddy's position touching the doctrine of faith very plain; with her logic, which is peculiar to herself, she eliminates faith altogether from her cult. Let us analyze this statement: "Spirit understands, hence there is no need of believing." Matter cannot believe. The body is matter; therefore, it cannot believe. Mind understands and there is no need for it to believe. The believer and belief are one. The believer and belief are mortal mind. These is no such thing as mortal mind. The logical conclusion inevitably follows that there can be no such thing as belief or faith. And thus we have got back to where we started; prayer and faith are logically impossible in Christian Science.

It almost amounts to a work of supererogation to repeat such texts as: "Thy faith hath made thee whole." "Thy faith hath saved thee, go in peace." "Go thy way; thy faith hath made thee whole." "Purifying their hearts by faith." I desist; this is sufficient just here.

But Mrs. Eddy gives us another insight into her idea of faith. "Human belief is an autocrat, though not deserving its power. It says to mortals, 'Ye are wretched! and they become so; and nothing can change this state, until

the belief changes. Human belief says, 'you are happy!' and mortals are so; and no circumstances can alter the situation, until the belief on the subject changes. Human belief says to mortals, 'You are sick,' and thus belief manifests itself as sickness. . . . . Faith is higher and more spiritual than belief. It is a chrysalis state of human thought." (p. 193.) If what Mrs. Eddy says about belief is true; then it is a kind of metamorphoser. It can just as easily say to poor mortals; "You are rich," and mortals will be rich and nothing can change the situation until the belief is changed. Belief can say anything to mortals and it will be so. But belief has no such power. The apostle says: "Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ." And throughout the Scriptures we find the words so used. Mrs. Eddy ascribes all the ills of this world to the beliefs of mortal mind. This is her scape-goat. But these statements are too puerile to deserve further notice.

"Christian Science is not a remedy of faith alone, but combines faith and understanding." (Miss. 97.) "To reach the consummate naturalness of the Life that is God, good, we must comply with the first condition set forth in the text, namely, believe; in other words, understand God sufficiently to exclude all faith in any other remedy than Christ." (Miss. 194.) These two passages are sufficient to indicate that Mrs. Eddy does not rely upon faith as an exclusive condition of justification or as efficient in healing the sick. Faith really is an adjunct to understanding. With Mrs. Eddy, understanding is the requirement. It appears strange that any one claiming to represent the teachings of our merciful God should present to the world a cult and call it "divine Science," which eliminates prayer and faith, the essential props to tottering humanity, the heaven bequeathed means of grace which are so well adapted to the necessities of our race. Is it possible that there lives a being who, posing as a scientific religious teacher, would sap the foundation of the world's hope by destroying the means of salvation, as well as salvation itself? We can scarcely understand how any

writer could have the affrontery to ask fragile men and women to accept a theory which deprives them of the privilege of prayer. We are not left in doubt respecting Mrs. Eddy's position on this question.

We have examined a number of passages which have given us a fair understanding of Mrs. Eddy's doctrine, but I desire to pursue the subject further. She gives us this plain statement: "Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth. God is Love. Can we ask him to be more? God is intelligence. Can we inform the infinite Mind, or tell Him anything He does not comprehend? Do we hope to change perfection? Does spoken prayer bring us nearer the Source of all existence and blessedness?" (p. 308.) "The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death." (p. 321.) I think the writer has made her estimate of prayer very plain. She discourages prayer by her assumptions. She says prayer cannot change the "Science of Being." If she means by this statement that prayer cannot change the attitude of God toward His creature man, and she means this if anything, then she virtually eliminates prayer. This strips prayer of its efficacy and leaves it nugatory. It has pleased God to connect bestowing with petitioning; hence, He says, "Ask and it shall be given you." True prayer is the espression of an earnest, confiding soul, relying upon God's promises. It is not designed to change the nature, or character, of God, but to invoke His clemency. The statement, "A request that another may work for us never does our work," is a truism designed to deceive, or gratuitously employed; for it is foreign to the idea of prayer. The next sentence in the paragraph under review is directed against importunate prayer. Our author says: "The habit of plead-

ing with the divine Mind (God) is an error which impedes spiritual growth." She argues that, inasmuch as God is "Love,", "Intelligence," prayer can avail nothing. Before I proceed to checkmate the teachings of Mrs. Eddy on this subject with the truth as found in the Bible, I desire to quote a paragraph previously cited. "To suppose that God forgives or punishes sin, accordingly as His mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong-doing." (p. 312.) We are plainly told in this paragraph that prayer is not a means of grace, that it cannot be employed in seeking pardon, that to call upon God for mercy is a "misunderstanding of 'Love,' and makes prayer the safety-valve for wrong-doing." She also discourages audible prayer, claiming that, while it is impressive, it "does not produce any lasting benefit," that it is a "zeal not according to knowledge," that it "gives occasion for reaction unfavorable to spiritual growth and sober resolve." (p. 312.) In another place in this discussion I shall show that prayer forms no part of her healing theory. Then, in fact, it has no place in her cult.

Having presented the reader with Mrs. Eddy's view of prayer, I shall now test the same by the Word of God. We have in the Bible many examples of prayer; among them David is quite prominent, also Abraham and the Apostles and the Christ. Is there a Christian whose heart has not been quickened while contemplating the devotion of Daniel? It was prayer that nerved him for the trying ordeal through which he was called to pass. The following texts will serve to establish this fact: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes; and I prayed unto the Lord, my God, and made confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments." Daniel continues this prayer, setting forth the sins of the people and the dismay and confusion subsequent thereto—and remembering God's prerogative, he says: "To the Lord, our God,

belongs mercies and forgiveness, though we have rebelled against Him." Daniel is a good witness against Mrs. Eddy; for he regarded prayer as a means of grace, which procured for the sinner the pardon of sin; he believed that prayer offered for others was efficacious. Hear David's intercession: "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my trangressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." In this strain David continued this prayer and thus expressed his faith in prayer as a means of grace instituted of God for man's benefit. Turning to the New Testament, we meet with many encouragements to pray. In that remarkable sermon on the mount, our Lord expressed the necessity of prayer in the following words: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you, for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." In this we have an unlimited promise, assuring us that upon the condition we ask (that is pray) we shall receive those blessings necessary to our complex beings. Nowhere has God promised to save or to bless us, unless we first call upon Him, while in the realm of temporal things, He sendeth His blessings unsought; in the domain of the spiritual it is different. Although this proposition is true; still we are encouraged to pray for temporal blessings with the assurance, if we abide in the Christ, our prayers will be answered. Let me give the reader an example: "And, behold a woman of Canaan came out of the same coasts, and cried unto him saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. . . . . Then Jesus answered and said unto her, O woman great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Here we have an instance of a mother's prayer, answered in behalf of her daughter. "And He spake a parable unto them to this end, that men ought always to pray and not to faint." Following this, the Savior illustrates the impor-

tance of importunate prayer by the persistency of a widow who went to a judge, who feared not God, neither regarded man, that she might be avenged of an adversary. By her continued entreaty she succeeded with the judge. Then He concludes: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." The apostle speaking to the Christians at Ephesus says: "Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverence and supplication for all saints." We have also the example of Christ, who prayed all night. The author of the epistle to the Hebrews, referring to Him, says: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." It is not necessary to quote other texts; these are sufficient to prove that Mrs. Eddy's teaching is plainly repugnant to the Word of God. In these texts, which are only a few among the many, we find that God does hear the cry of the penitent heart, that he answers prayer offered for others, that he encourages importunate prayer, that he bestows temporal, as well as spiritual blessings upon the humble petitioners. All of which Mrs. Eddy denies. So she stands convicted in the light of gospel truth of destroying the plan of salvation, of detracting from the merits of our Lord and Savior, of eliminating the means of grace instituted of God. It will avail Mrs. Eddy's followers nothing to remind us that she does speak encouragingly of prayer. This is only an admission that she is inconsistent.

CHAPTER XIV.

The Doctrine of the Resurrection Has No Place in Mrs. Eddy's Transcendentalism.

There is not one cardinal doctrine of revealed religion, as found in the Bible, possible in Christian Science, not one. No doctrine can be more important to a human heart than the resurrection of the body. The doctrine of the immortality of the soul is the counterpart of the doctrine of the resurrection of the body; they are inseparably connected. Viewed in its general aspects, it is essential to our religion; because the entire question of our redemption is consequent upon the resurrection of our Savior. Paul says: "If the dead rise not, then is not Christ raised." In the apostolic age, the real controversy with the outside world was over the resurrection of Christ. The opposition to this doctrine has continued throughout the past down to this day. There has never been any controversy as to the real existence of Christ. If He arose from the dead as had been predicted, then His claim to divine Messiahship is fully vindicated; but if He did not rise, then He was an imposter. If He was an imposter, the world is left without hope. The glorious hope of a resuscitated body, enrobed in habiliments of glory and reunited with the soul to dwell with God and all the redeemed throughout eternity, fills the soul with ecstatic joy.

Mrs. Eddy has joined the ranks of infidels of this and other ages and has repudiated the doctrine of the resurrection of Christ and of a general resurrection. But Mrs. Eddy has a healing scheme, which is quite a source of revenue; everything must be made subservient to that one object. Man cannot be sick or sin, because he has no body, he is God's idea or reflection. It follows logically; if we are God's reflections, as a matter of course, the resurrection of the body is impossible; for indeed there are no bodies to be resurrected. Here is what she says upon that question: "The belief that

material bodies return to dust, hereafter to rise up as spiritual bodies, with material sensation and desires, is incorrect. Equally incorrect is the belief that spirit is confined here in a finite, material body, from which it is freed by death, and that, when it is freed, the spirit retains the sensations belonging to the body." (p. 239.) The following is her definition of the resurrection: "Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief, yielding to spiritual understanding." (p. 584.) It is evident from these statements that she holds to an idealistic view of the resurrection. In her scheme, it is not a fact, but simply a change of thought "material belief" converted into "Spiritual understanding." She positively denies the resurrection of the body, which effectually destroys the resurrection. In so doing, she wipes out the foundation of the world's hope. The Apostle Paul presents the Christian view of this subject in a lucid argument in his first letter to the Corinthians. This view is in striking contrast to that found in "Science and Health," as may be noted by a comparison of the two. Paul speaking under the inspiration of the Holy Spirit says: "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain . . . . . for if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." This forms a part of the argument of the apostle on the necessity of the resurrection of our bodies. Mrs. Eddy contends that this is not a resurrection of the material bodies, which have returned to dust, but a change of thought; she asserts that the resurrection is not a substantial entity, but an idealistic transmutation. The enormity of her crime, for such it is, as she assumes to strike down the foundation of our only hope by a few flourishes of her pen, is made manifest by the Word of God. The apostle anticipates the caviler: "But

some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not the body that shall be, but bear grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body." Then he goes on to speak of the different kinds of flesh, of bodies terrestrial and celestial, the glory of the stars, moon and sun. After these illustrations of the subject he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." "The spiritualization of thought is a new and higher idea of Immortality, or spiritual existence." I grant it is an innovation of orthodoxy; for that very reason it is false. Immortality carries with it a fullness and repleteness that cannot be hightened. But Mrs. Eddy substitutes her spiritualization of thought" for the resurrection of the body, which is an utter rejection of the doctrine of the resurrection. She says: "The belief that material bodies return to dust, hereafter to rise up as spiritual bodies . . . . . is incorrect." She means it is untrue. And yet the Bible says pointedly: "It is sown a natural body; it is raised a spiritual body." Our author does not hesitate to contradict flatly the plainest statements of God's Word. Such effrontery is marvelous. She cannot dodge behind a pretext and insult the intelligence of cultured people, in an effort to palm off upon them the pretention of a new and higher conception of spiritual existence. She ignores God's word which alone reveals to us every true idea of existence, natural and spiritual. I submit another excerpt that will throw light upon the real meaning of Mrs. Eddy's"spiritualization of thought." "This depraved mortality, misnamed *mind,* must become extinct, and so man would be annihilated, were it not for the spiritual man's indissoluble connection with God, which Jesus brought to light. In

his resurrection and ascension he showed that a mortal man is not the real essence of manhood; and this unreal mortality disappears in the presence of the reality." (p. 188.) The reader readily apprehends the import of the statement; man, as he now appears, is not real. What we term the mind or soul of man with his body becomes extinct at death, complete annihilation would follow, but for the fact, that what we term the resurrection of the body is the spiritualization of thought, which Jesus brought to light and thereby revealed the true man which is God's idea. This gives us a new view of the resurrection. Man as an individual, as a personal existence, *"must become extinct."* . . . . . And this "unreal mortality disappears in the presence of the reality." This is nothing less than annihilation. So death ends it all with us. But the real man—"the spiritual" who is "indissolubly connected with God," for he is God's idea—will live on. This doctrine of the resurrection is almost identical with the old heathen idea represented by a school of Buddhists, who taught that in death man lost his personal identity, and his spirit returned to God to be incorporated into Him.

Where is the comfort in such doctrine as this? This view of death and the resurrection adds terror to death, gloom to the grave and enshrouds eternity with murky folds of despair. But it is brazen infidelity, without a scintilla of evidence to support it; it rests purely upon the dogmatic statement of a heretical woman. But to satisfy the reader that I have not put a strained construction upon Mrs. Eddy's doctrine, I will cite other passages: "Mortals are not like immortals, created in God's own image; but infinite Spirit is everywhere, and false consciousness will at last disappear, and the true sense of Being, real, perfect and forever intact, will appear." (p. 191.) Eddyites claim that they have already come to the understanding of the "true sense of Being;" but we are told our "false self-conscientiousness will at last disappear." We will loose in death our personal identity. We will not be resurrected. Everything is lost but this spiritualized thought. We must at last reach the "true sense of

Being," that we are a part of God, related to Him as your ideas are to yourself. So the resurrection is a farce in the view of Mrs. Eddy and her followers. This becomes the more apparent as we proceed with this investigation. "The Sadducees reasoned falsely about the resurrection; but not so blindly as the Pharisees, who believed error to be as immortal as Truth. The Pharisees thought they could raise the spiritual from the material." (p. 201.) The Sadducees denied the resurrection of the body in toto and did not believe in the existence of angels or spirits; the Pharisees believed in the resurrection of the body and in the existence of angels and spirits. Yet, Mrs. Eddy says the Sadducees were nearer the truth than the Pharisees, because the Pharisees believed error to be as immortal as truth. It must be remembered that she gives her own peculiar meaning to terms. What she terms error here means a belief in the real existence of bodies, which are resurrected; to believe this, is to believe error. Truth, which she spells with a capital letter, stands for God. The Pharisees did not believe that the spiritual could be raised out of the material. Such a statement is a misrepresentation of their doctrine; but they did believe that the identical bodies which are buried will be raised to life. For this reason, Mrs. Eddy animadverts upon their doctrine; because, forsooth, their doctrine was in opposition to her cult, nevertheless it was in accord with the teaching of the Scripture.

But reverting to the resurrection of Christ, which is the only predicate of the world's faith, we find our author exhibiting her usual ambiguity, affirming and contradicting herself. She says: "To the materialistic Thomas, looking for the ideal Savior in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality,—to him Jesus furnished the proof that he was unchanged by the crucifixion. To this dull and doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth." (p. 213.) Mrs. Eddy here assumes: that Thomas was ma-

terialistic and dull and for that reason desired to look upon the physical form of Jesus; that the other disciples, being more spiritual, apprehended Jesus as God's idea only. Nothing can be more misleading than this statement. Did you ask, "Is that what she means?" Precisely that. Read this! "The idea of God, presented by Jesus, was scourged in person and rejected in Principle." (p. 212.) "The individuality of our Master was no less tangible because it was spiritual." p. 213.) "Thomas looked for the ideal Savior in matter instead of in Spirit." I ask how did the other disciples look for Him? Mrs. Eddy would have us believe that they looked for a spiritual appearance.

Did Mrs. Eddy or any of her duped followers ever see a spirit or soul? Does she dare tax our patience by asserting that a spirit or soul can be seen? Her teachings imply this or they imply nothing. She says; "Our Master fully and finally demonstrated Divine Science, in its victory over death and the grave . . . . . Those who earliest saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. Even his disciples at first called him a spirit, ghost, or spectre, for they believed his body to be dead. His reply was: "Spirit hath not flesh and bones as ye see me have." The reappearing of Jesus was not the return of a spectre. "He presented the same body he had before his crucification." (p. 350). "Jesus' students . . . . . did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught." (p. 350). "His unchanged physical condition, after what seemed to be death." (p. 35). "The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of Being. His three days work in the sepulchre set the seal of eternity on time . . . . . He met and mastered, on the basis of Christian Science, the power of mind over matter." (p. 349). "The master said plainly that physique was not Spirit; and he proved to the physical senses, after his resurrection, that his

body was not changed until he himself ascended,—or, in other words, rose even higher in the understanding of Spirit." (p. 351). "Our Master reappeared to his students; that is, to their apprehension, he rose from the grave on the third day of his ascending thought." (p. 502). "Knowing that God is the Life of man, Jesus was able to present himself unchanged after the crucifixion." (p. 548). A critical examination of these nine citations, some of them quite lengthy, gives us a correct apprehension of Mrs. Eddy's position touching the resurrection of Christ. That it is contradictory goes for the saying. Note she admits: that Christ was crucified; that he appeared unto the disciples in an unchanged physique after his resurrection; that "Even his disciples at first called him a spirit, ghost, or spectre." But Jesus disabused their minds of the mistake, for "He presented the same body he had before his crucifixion." He was resurrected from the grave. Thus far, excepting the third proposition which is too sweeping, all is well and sounds like orthodoxy; but these are specious concessions to truth, forced by the logic of facts. What follows contradicts and nullifies all the above. Jesus did not die; "Jesus' students . . . . . saw him after crucifixion, and learned that he had not died," "Jesus seemed to have died;" Jesus was three days in the sepulchre solving the great problem of Being; "He rose from the grave on the third day of his ascending thought;" He presented the idea of God, when "Jesus' students . . . . . learned that he had not died" they were "convinced of the truthfulness of all he had taught;" "He met and mastered, on the basis of Christian Science, the power of Mind over matter."

No living being can reconcile these statements. Mrs. Eddy truthfully says that Jesus was crucified. She then asserts that He was not dead—that it was only seeming death—that He was secluded from his foes in the sepulchre three days studying "Christian Science." How Jesus could be crucified and yet not killed is the problem of the ages. Crucifixion signifies intensified death; yet Mrs. Eddy tells

us although Jesus was crucified, He was not dead. He seemed to be dead; His disciples, friends and enemies believed He was dead; the Roman authorities and the Jewish authorities all knew he was dead; but Mrs. Eddy has discovered that Christ was just playing "hide and seek,"—He was acting deceptions,—imposing a fraud on the world; He was just giving a legerdemain exhibition on the basis of Christian Science to make manifest the "power of Mind over matter."

Mrs. Eddy teaches that Christ was a deceiver, a fraud, a cheat. He did not die and consequently could not rise from the dead; for resurrection from death is impossible without real death. Our controversy with the Eddyites is vital. The argument turns upon the question of Christ's death. If Christ died and arose from death, Eddyism is false in toto. If He did not die and arise from death, then the Bible is a farce and should be discarded as an empty fable. There is no tribunal to which we can appeal but to the Bible. Mrs. Eddy and her satellites cannot demur to such an adjudication. The prophets foretold the death of Christ. Isaiah speaks to the question in these words; "He was oppressed and he was afflicted . . . . . He was brought as a lamb to the slaughter . . . . He was cut off out of the land of the living; for the transgression of my people was He stricken. And he made his grave with the wicked, and with the rich in his death." Let this suffice from the prophecies. I proceed to notice that Jesus predicted His own death. Jesus began "to show unto his disciples how that he must be killed and be raised again the third day." Jesus, "took unto him the twelve and said unto them, Behold, ... all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, ... And they shall scourge him, and put him to death: and the third day he shall rise again." This prophesy was fulfilled. "And they crucified him." "Jesus, when he had cried again with a loud voice, yielded up the Ghost." The Greek word from which Ghost is translated is

pneuma, spirit, and should be so translated. "And with him they crucified two thieves." And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph." "Jesus, said, Father into thy hands I commend my spirit; and having said thus, he gave up the ghost (spirit)." "Then came two soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bear record, and his record is true; and he knoweth that he saith true, that ye might believe."

Before passing to other proofs of the mediatorial death and resurrection of Christ, let us pause to contrast Bible theology with Mrs. Eddy's transcendentalism. Keep in mind the point at issue; Mrs. Eddy declares that Christ did not die. The prophets foretold His death and the attendant circumstances. Jesus predicted His own death as a necessity, declaring that He would be killed and rise from the dead on the third day in fulfillment of prophesy. Matthew, Mark, Luke and John all declare that He was crucified. The statement is specific; He yielded up His spirit,—it departed from His body. Pilate would not surrender the body of Jesus to Joseph until he knew He was dead. When the soldiers brake the legs of the two criminals who were crucified with Jesus, they did not brake the legs of Jesus; for they saw He was dead. However, one of them did pierce his side with a spear.

John spoke from personal observation and said, he knew he spoke the truth that Jesus had risen from the dead. Josephus, the Jewish historian, though not a Christian, spoke of the life, character and crucifixion of Christ as realities. The fact of His death had never been disputed, until Mrs. Eddy came upon the stage and denied the universal testimony of all who have spoken to the question. While the death of Christ has never been a matter of controversy, His resurrec-

tion has. Having proved Mrs. Eddy's statement to be absolutely false touching the death of Christ, I shall present, from the Bible, conclusive evidence of His resurrection. It is not necessary to repeat the circumstances of His resurrection; nor is it worth while to refute the crafty falsehood concocted by the chief priests and elders who hired the soldiers to say, "His disciples came by night, and stole Him away while we slept." Mrs. Eddy admits that Jesus did appear in a bodily form to His disciples after His crucifixion, that His physical condition was unchanged. Thus far we are agreed, but I contend on behalf of Christianity that the real physical body of Christ arose from the dead; Whereas, Mrs. Eddy contends that the resurrection of Jesus was only the "spiritualization of thought,"—God's idea dominating matter—proving mind to be superior to matter. Having admitted that Jesus appeared in a physical form to Thomas and to him remained a fleshly reality as long as he lived, she proceeds to say that Christ was not less tangible because He was spiritual; that is to say, although Christ was only "God's idea," or "Spiritualized thought," He was just as tangible as before His crucifixion. Mrs. Eddy has labored hard to dispose of the problem of the atonement; she has well said it is a difficult problem in her science.

In admitting the crucifixion of Christ, she has over thrown her doctrine; because she contends that Christ and man are only God's ideas. But she hesitated to contend that a mere idea can be crucified. She could not admit the resurrection of Christ's body without first admitting that He had a body, and such an admission would destroy her theory. While she has not admitted that Christ had a body, yet she does admit that He was crucified. But she fails to explain how it was done. The fact is, her statements reduced to a final analysis, are the following: Jesus was God's idea; He had what appeared to be a body, which was an illusion, He appeared to be crucified, but this was an illusion for there is no death, therefore, Jesus did not die; His resurrection was the "Spiritualization of thought;" after his resurrection, He had what

appeared to be the same body which He had before His crucifixion. How repugnant to reason, to say nothing of the Scriptures, is such balderdash. The Word of God is replete with the evidences of the resurrection of Christ and of a general resurrection, not of the doctrine of transmutation, or transcendentalism; but the identical body, which goes into the grave, resuscitated by infinite power, is raised up a spiritual body. The resurrection of the body of Christ is conclusive proof of a general resurrection. Jesus predicted His suffering, death and resurrection. "He began to teach them, that the Son of man must suffer many things . . . . . and be killed, and after three days rise again." "Jesus said unto them, the Son of man shall be betrayed into the hands of men; And they shall kill him, and the third day He shall rise again." This language of the Savior is perspicuous and unequivocal. He said He would suffer, be killed and rise again the third day; He, the Christ, who combined in His personality, God and man,—the unique Being. The same body that was consigned to the sepulchre would be resurrected. His prophesy was literally fulfilled.

We have already proved that He was actually crucified; but did He rise as He said? The scriptures declare He did. An angel said to two women, who went early to the sepulchre on the first day of the week; "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as He said. Come see the place where the Lord lay." Mrs. Eddy says Jesus was not dead and that it was only spiritualized thought that rose. The angel said Jesus was crucified and was risen; "Come see the place where the Lord lay." "And as they [the women] went to tell his disciples, behold Jesus met them, saying, "All hail, And they came and held him by the feet, and worshipped Him." Jesus met the eleven disciples in Galilee; "And when they saw Him, they worshipped him; And Jesus came and spoke unto them." "After that he appeared in another form unto them." Jesus appeared to the eleven disciples. "But they were terrified and affrighted, and supposed that they had

seen a spirit . . . . . Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones as ye see me have . . . . . He said unto them, Have ye here any meat? And they gave him a piece of broiled fish and honey comb, And he took it and did eat before them." After eight days, Jesus appeared again to His disciples and rebuked Thomas for his unbelief saying: "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side." Luke in the Acts says: "To whom also he showed himself alive, after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Paul, in his remarkable dissertation on the resurrection of Christ, says: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; And that he was seen by Cephas, then of the twelve; after that he was seen of above five hundred brethren at once . . . . . After that, he was seen of James then of all the apostles. Last of all he was seen of me."

To deny the death, burial and resurrection of Christ is to deny the plain Bible statements. What could be more expressive than the above language. Mrs. Eddy in denying the death and resurrection of Christ denies the Bible. Paul says; "If Christ be not risen, then is our preaching vain, and your faith is also vain, Yea, and we are found false witnesses before God . . . . . But now is Christ risen from the dead." What an array of witnesses! How striking the evidence! Christ gave every proof to His disciples of His resurrection. "Behold my hands and my feet, that it is I myself." He talked to them, ate with them and gave them every evidence that was necessary to prove that He had risen from the dead. Paul says: If Christ be not risen we are false witnesses. Forty days after His resurrection, at intervals and under different circumstances, He appeared to His followers; to more than five hundred at once. And Paul declares that He

himself saw the Christ after His resurrection. No living being, who essays to accept the Bible as of divine authenticity, except the Eddyites, will have the audacity to deny the passion and resurrection of our Lord. Touching the doctrine of a general resurrection, the scriptures are quite explicit. Jesus said: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." "Marvel not at this for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Isaiah said: "Thy dead men shall live, together with my dead body shall they rise." "Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. It is sown a natural body it is raised a Spiritual body." "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job). "Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump . . .

The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "Martha saith unto Him I know that He shall rise again in the resurrection at the last day."

These texts are sufficient to indicate the definiteness of the doctrine of the resurrection as taught in the Bible. It is the great central fact of our holy Christianity. The resurrection of Christ and a general resurrection are mutually dependent. If one is eliminated, the other fails. But these great facts of our redemption are so fully incorporated in the Scriptures that to eliminate them would be to effectually destroy the Bible. Let us compare Mrs. Eddy's dogmatic statements with these plain declarations of God's Word. She says:

"Material bodies do not return to dust hereafter to rise up;" the Bible says "the dead body shall be raised up." Mrs. Eddy says, "The resurrection is the spiritualization of thought." God says; "The dead shall be raised incorruptible." Mrs. Eddy says; "This depraved mortality, misnamed mind must become extinct." The Bible says: "Thou fool, that which thou sowest is not quickened except it die . . . . . it is sown a natural body, it is raised a spiritual body,"— "In my flesh shall I see God." Mrs. Eddy says, that in the resurrection "this unreal mortality disappears in the presence of the reality;" she means by the reality, that her conception of man as God's idea will be made manifest. The Bible says: "This corruptible must put on incorruption, and this mortal must put on immortality." Mrs. Eddy's plan of the resurrection is the destruction of the mortal body; the Bible plan is the resurrection of the mortal body, which is changed to an immortal body. To accept Eddyism is to reject the Bible, and vice versa. To reject the Bible is to reject God,—to do that is to be lost.

CHAPTER XV.

A General Judgment is Impossible in So-called Christian Science.

As a logical sequence the doctrine of a general judgment is eliminated from the Eddyites' Bible. I have previously stated Mrs. Eddy holds nothing in common with orthodox Christianity, that her doctrines are averse to the Bible, which she tramples upon and actually spurns while essaying to interpret and elucidate. She disposes of the Judgment in a summary manner. The following is her disposition of the question: "No final judgment awaits mortals; for the judgment day of Wisdom comes hourly and continually, even the judgment day by which mortal man is divested of all material error. As for spiritual error, there is none. When the last mortal fault is destroyed, then the final trumpet will sound which ends the battle of Truth with error and mortality; 'but of that day and hour no man knoweth.' Here prophecy pauses. Divine Science alone can compass the heights and depths of Being, and reveal God." (pp. 187, 188). I have searched 'Science and Health' and also Miscellaneous Writings,' in vain to find some other references to the judgment. If this citation is brief, it is none the less explicit. The ipse dixit has gone forth;—the question is settled forever. Mrs. Eddy has declared that there shall be no general judgment. She was instructed by God (?) so to state. She has not seen fit to argue the question nor to cite any scripture in support of her assertion; because, forsooth, she is God's amanuensis and He has given her a new revelation, which contradicts the old Revelation from Genesis to the book of Revelation." In fact, this *new revelation* (?) positively asserts that the old effete book, called the Holy Scriptures, is full of errors and contains some lies.

Consider the brazen affrontery! Here is an author, who comes to us in the guise of Christianity, with the sanctimonious pretensions of a saint, claiming to express a higher and

more spiritual interpretation of the Word of God, yet at every turn denying all the cardinal doctrines which it contains. Note her unqualified affirmation: "No final judgment awaits mortals." And she had before her eyes positive statements of God: "When the son of man shall come in all his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31, 32.) In this chapter the Savior describes the judgment scene; read it to the close. But more pointed still, if possible, are these texts: "Because he hath appointed a day, in the which he shall judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance to all men in that he hath raised him from the dead." "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Mrs. Eddy says, "No final judgment awaits mortals," while God says He has appointed a day to judge all men.

"No final judgment awaits mortals," says Eddyism, God says, "We must all appear before the judgment seat of Christ." Eddyism says: "No final judgment awaits mortals, for the judgment day of Wisdom comes hourly and continually." God says: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Eddyism says: "For the judgment day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none." The Bible says: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "And I

saw the dead, small and great stand before God; and the books were opened . . . . . And the dead were judged out of those things which were written in the books, according to their works." "The son of man shall come in the glory of his Father with his Holy Angels; and then he shall reward every man according to his works." Mrs. Eddy says: "There is no spiritual error and that mortal man is being hourly divested of material error. When the last mortal fault is destroyed the battle of Truth will end." That is all there is to it. God's gospel is quite different from Mrs. Eddy's myth. He says: we are to be judged according to our works; that every work shall be brought into judgment, with every secret thing, whether it be good or bad. There is no such thing as material error, for matter is inert. Mind alone is capable of erring. No deed can be good or bad separate from a moral agent. Voluntary action gives moral quality to deeds. And thus we find there is a great gulf between Eddyism and God's Word.

It forms no part of my purpose to enter upon an extended disquisition of any cardinal doctrine herein discussed, —the object being to expose the fallacious pretensions of so-called Christian Science. But I pause to say that an equitable adjustment of life cannot be made until the end of time. For each individual life starts currents of influences which will be perpetuated throughout the cycles of time. The full effect of no life can be known until the end of time. Mrs. Eddy says: "When the last mortal fault is destroyed."—She means when all the world accepts Christian Science—"the trumpet will sound which ends the battle of Truth with error and mortality; here phophecy pauses." What prophecy? Does she mean the prophecy of the Bible? Then I answer, that she has nothing to do with it. She has no part nor lot in the Bible. She ignores it, and treats it as of no consequence. "Divine Science alone can . . . . . reveal God," is the doctrine of Mrs. Eddy.

Christ said: "Search the scriptures; for in them ye

think ye have eternal life; and they are they which testify of me." Mrs. Eddy says her book alone can reveal God. But back to the import of the Scriptures quoted. They teach a general judgment in the end of time; that all nations shall be assembled before the judgment seat of Christ; that He will separate the righteous from the unrighteous; that every work and even every secret of life shall be brought into the final reckoning, whether good or bad. John in his vision saw the dead, small and great, stand before God; the books were opened and men were judged by the records of the books. This doctrine is just as different from Mrs. Eddy's dictum as the extremes of truth and error. Again we find the book, which claims to be the oracle of truth and the very illumination of the Bible, in direct opposition thereto.

CHAPTER XVI.

Mrs. Eddy Contends There is no Personal Devil.

The more critical the investigation of the writings of Mrs. Eddy, the more marvelous is the surprise that any person, who believes at all in the Scriptures as the revelation of God, should accept her dicta. The Devil presents to Mrs. Eddy a very difficult problem. To admit a personal Devil would be to surrender all for which she contends. For in her view, there is but one person, who is God; so we find her resorting to all kinds of subterfuges in the disposition of difficult problems, such as a personal Devil. It must be borne in mind that Mrs. Eddy maintains that God made all that was made, and all that He made was good. With this we agree; but she contends that man is not fallen, that there are no angels, that there can neither be a Devil nor evil. Then it follows, that what is known as sin and a Devil are illusions. But I shall let her speak for herself. "The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan." (p. 81.) "There are evil beliefs, often called evil spirits; but these evils are not Spirit, or they could not be evil. There is no evil in Spirit." (p. 102). "God is not the creator of an evil mind. Indeed, evil is not mind. We must learn that evil is the awful deception and unreality of existence." (p. 103).

Mrs. Eddy states an axiomatic proposition when she says: "God is not the creator of an evil mind." But when she draws her conclusions, that an evil mind or person cannot exist, and that evil is a deception and, consequently unreal; she is not only illogical, but puts herself in direct opposition to God's Word. We have no difficulty in accounting for the existence of the Devil and evil, if we accept the statements of the Bible as true. Turning to Job, we find this declaration: "And his angels he charged with folly." Peter throws some more light upon the subject:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude's words harmonize with Job's and Peter's; "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These citations indicate: first that, in the history of the past, the angels of heaven occupied a probational relation to God's government; second, in the exercise of their volition, some of the angels sinned. The record indicates that one of these was chief or leader and received the specific appellation, Devil or Satan. In fact, there are several terms applied to the Devil. Therefore, through the fall of the angels, sin was introduced into the universe. Through the subtlety of the Devil, called the serpent, Adam and Eve were tempted and fell. So man became a fallen being, a sinner. And thus sin was introduced into the world. All of this Mrs. Eddy knew, as well as any one; yet she comes with her false logic and tells us that evil is not a reality, because God is not the creator of evil. No one has ever insinuated such a thing; but Mrs. Eddy, for sinister purposes doubtless, sets up this man of straw merely as a ruse. There are several appellations applied to the arch fiend of night and his associates. In the third chapter of Genesis, he is termed serpent from the Hebrew, nachash, derived from the verb root, which means a hissing sound. In the book of Job, he is called Satan, which is anglicized, both in the Hebrew and the Greek and means literally to lie in wait, to be an adversary, hater, accuser. Thayer thus defines: "Satan is the prince of demons. Distinguished in the Hebrew as Abaddon and in the Greek as Apollyon. Devil, Demon. The Serpent. The prince of the power of the air."

Throughout the Bible the doctrine of a personal Devil and of the existence of sin as a dreadful reality, dishonoring to God and ruinous to man, is taught. The point at issue between Mrs. Eddy and the Bible is this: Mrs. Eddy con-

tends that the name Devil is an "illusive personification," while the Bible teaches that the Devil is a person. Mrs. Eddy has really accepted the old Sadducees' view of this doctrine and gives to us a diluted doctrine, which eliminates every thing calculated to safeguard society. For what is there to restrain men, if you dispossess them of a belief in a Devil, in a Hell, even in the possibility of the existence of sin? But back to Mrs. Eddy's doctrine: "Jesus, explaining the origin of material man and mortal mind, said . . . . . Ye are of your father, the Devil (evil), and the lusts of your father ye will do." (p. 188). I cannot pass this plain perversion of God's Word without calling the attention of the reader to it. The text quoted by Mrs. Eddy is the forty-third and forty-fourth verses of the eighth chapter of John. Mrs. Eddy says that, "Jesus was explaining the origin of material man, and mortal mind." There is not a word of truth in this statement. Jesus was pointing out to the Jews that the mere fact that they were the lineal descendants of Abraham, was not sufficient for their salvation; that to be saved, they must accept Him as their personal Savior; that so long as they were sinners they were not the children of God, but the children of the Devil. This is all quite manifest when the text is taken in its logical connection. In this connection, read Gal. 3rd. Chapter. Nowhere in the Bible is there to be found anything that squints towards an explanation of "the origin of material man and mortal mind." The historic fact of man's creation is stated in Genesis and no explanation is necessary. But Mrs. Eddy continues: "We cannot bring out the practical proof of Christianity, [she means her fad] which Jesus required while error is as potent and real to us as Truth, and while we make a personal devil and an arthropomorphic God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him." (p. 297). It is necessary to analyize this extract. What she really means is this, that what she misnames "Christian Science cannot be practically proved so long as we believe

in a personal Devil and the existence of evil as a fact, and hold to the hypostatic union of Christ. But in trying to eliminate the idea of the Devil, as a person, and evil, as a reality, she misrepresents orthodoxy. No body believes error is as potent as God; in her vocabulary Truth and God are one. But in fact error or sin is as real as truth or righteousness. No person, who claims to be orthodox, has ever believed Satan had equal power with Deity; nor have they ascribed human attributes, feelings and conduct to God, for all regard him as a Spirit, as taught in the Bible. Yet Mrs. Eddy would deceive the unlearned by such disreputable innuendoes. But Mrs. Eddy betrays herself in what follows this quotation. Let us consider it: "Such starting-points . . . . . cannot work out the Spirit-rule of Christian healing, which proves the nothingness of error by the all-inclusiveness of Truth." (p. 297.) This literally means that the doctrine of a personal Devil and the real existence of evil, and that Jesus was both human and Divine, are opposed to her "Spirit-rule of Christian healing." So she belabors herself to get rid of the true conception of Christ, a personal Devil and the existence of sin.

But to continue our quest: "Jesus said of personified evil, that he was 'a liar, and the father of it.' Truth neither creates a lie, a capacity to lie, nor a liar." (p. 302). Mrs. Eddy states that God could not create a capacity to lie. I answer then He could not create a capacity to tell the truth. To tell the truth or to lie must be the act of a moral agent. A moral agent implies the ability to choose. No act can be virtuous or vicious without volition. Motives prompt voluntary choice. It follows logically, as God made man in His own likeness and image. He made him a moral agent, and as such he can choose to tell a lie or the truth. So he can choose to do good as the principle of life or to do evil as the principle of life. Again, if man has no capacity to lie, then it follows that he has no capacity to believe that a lie is an illusion. I refer this question to the conscious realization of every individual. We know personally that we can

lie, or do anything else that is wrong, just as well as we can do right.

But Mrs. Eddy seems to be an adept in falsifying, as shown by the following: "In the phrase, 'Deliver us from evil,' the original properly reads, 'Deliver us from the Evil One.' This reading strengthens our Scientific apprehension of the petition; for Christian Science teaches us that the Evil One, or one evil, is but another name for material sensation." (p. 321). "The only exterminators of error are the great truths that Good, or God, is the only Mind; that His opposite—called, *evil* and *devil*—is not Mind, is not Truth, but error, without intelligence, or truth." (p. 465). "Mortals are man's counterfeits. They are the children of the Wicked One, or the one evil, which declares that man begins as a material embryo." (p. 471). "The great red dragon only symbolizes a lie,—the belief that substance, life, and an intelligence can be material." (p. 555). "It is the animal instinct in mortal minds, which would devour each other, and cast out devils through Beelzebub." (p. 555). "That false claim—that ancient belief, that old serpent whose name is Devil (evil), claiming that there is power in matter either to benefit or to injure mortals—is pure delusion, the red dragon." (p. 559). The following are her definitions of Devil: "Evil; a lie; error; neither corporeality, nor Mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism; the lust of the flesh, which saith: "I am life and intelligence in matter. There is more than one mind, for I am mind,—a wicked mind, self-made, or created by Jehovah, and put into the opposite of Mind, termed Matter." (p. 575). "Red Dragon, Fear; inflammation; sensuality; subtlety; error; animal magnetism." (p. 584). Notwithstanding this prolix definition of Devil, Mrs. Eddy in her 'Miscellaneous Wrtings' says: "The meaning of the term 'devil' needs yet to be learned . . . . . It could not have been a person that our great Master cast out of another person; therefore the devil herein referred to was an impersonal evil, or whatever worketh ill." (p. 190).

"'Master, we saw one casting out devils in thy name'; Here is an assertion indicating the existence of more than one devil; by omitting the first letter, the name of his satanic majesty is found to be evils, apparent wrong traits, that Christ, Truth, casts out." (p. 191). These passages serve to express fully Mrs. Eddy's doctrine of the "Devil" which may be summarized as follows: There is no personal "Devil," a spirit cannot be evil; evil is deception and unreality of existence; "The Devil is personified evil," "Evil One, or one evil is but another name for material sensation;" "the opposite of Mind, called evil and 'Devil,' is not Mind. . . . . but error without intelligence;" "The red dragon is the symbol of a lie; the old serpent is an ancient belief." "The Devil is mere delusion; sin, sickness and death are the equivalents of the 'Devil.'" To believe that we have souls in bodies constitutes us 'Devils;' "the Devil is an impersonal evil; "apparent wrong traits that the Master cast out." These extracts present to us quite a confused idea of the Devil; but one thing she makes quite plain, that is, she opposes the Bible doctrine of a personal Devil.

Before bringing the Word of God to bear upon this heresy, I desire to call the attention of the reader to the manner in which Mrs. Eddy deals with the Bible in the last paragraph quoted. She omits the letter "d" from the word —devils; then, she says the name of his satanic majesty is found to be evils, which she distorts into "apparent wrong traits that Christ cast out." No greater perversion of the Scripture is possible than this. Having taken the liberty of dropping a letter from a name, she makes an entirely different word just to make a point; she shows she has no regard for the sanctity of the Bible, but uses it as a matter of convenience merely to accomplish a commercial purpose. Everywhere the Bible speaks of the devil as a personal existence. I have shown that a number of angels fell, hence there are many devils. In Levit. 17:7 it is said: "And they shall no more offer their sacrifices unto devils." "They sacrificed unto devils and not to God." Paul refers to this

Devil worship in his first epistle to the Corinthians, tenth chapter and twentieth verse: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." This language implies personal existence and not an abstract non-entity as Mrs. Eddy would have us believe. There is something more than the "animal instinct in mortal minds." The devils of the Bible were subjects to be worshipped. Paul cautions the Corinthians against having "fellowship with devils." How nonsensical it would be, if we should substitute any one of Mrs. Eddy's definitions of 'Devil' for devils!

Turning to the temptation of Job recorded in the first and second chapters of the book of Job, we find Satan represented as having a conversation with God. "And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord, and said: "From going to and fro in the earth, and from walking up and down in it . . . . . Then Satan answered the Lord, and said, Doth Job fear God for naught?" Satan is represented as going to and fro, walking up and down the earth, then he has locomotive ability and also the power of speech. More than this, he is here presented as quite a logician, surpassing in fact Mrs. Eddy, for he is too shrewd to contradict himself. And yet Mrs. Eddy declares that Satan is only " an ancient belief." Can a belief reason, talk and walk?

The best authorities in the world define Satan as a personal devil, invested with all the essential attributes of personality. Turning to Genesis, the third chapter, we find an account of the temptation and fall of man. The tempter is here called a serpent. Nevertheless, he talks, reasons and adroitly ensnares Eve. Turning to Rev. 12:9, we find this statement: "And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world." This gives us positive proof that the Serpent, Satan, Devil are the names of the same person. The very same Devil, who accomplished the fall of man and so griev-

ously perplexed Job, also tempted the Savior. In this instance, as in the others, he talked, reasoned and displayed much tact. Mrs. Eddy, commenting on the last text cited from Revelations says: "That false claim—that ancient belief, that old serpent whose name is Devil (evil) . . . . . is pure delusion, the red dragon; and it is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words 'cast down to the earth' show the dragon to be nothingness, dust to dust . . . . . Science is able to destroy this lie, called evil." (p. 559). Then indeed the entire Bible is a farce. If the Devil is "nothingness," then the account of all his acts in tempting Adam and Eve, Job, and Christ is all a fable; all that the Bible says of him is solemn mockery. Indeed, Mrs. Eddy has termed the account of the creation, temptation and fall of Adam a fable, a myth, a dream-narrative, an allegory and even a lie. (pp. 517-525). If this be true, then the similar accounts of the temptation of Job and Christ must be a fable, a myth. And yet they tell us that Mrs. Eddy is a Christian! Her book is called a 'Key to the Scripture,' her heterogeneous mass of paganism, infidelity, effete heathen philosophy, transcendentalism, idealism, Shakerism, and Quimbyism is denominated "Christian Science."

I pray God to deliver unsuspecting people from this maelstrom of destruction. In opposition to the positive declarations, that the devils are bound with chains and reserved until the judgment (Jude), that the devil is to be cast into the lake of fire, Mrs. Eddy declares that her science is able to destroy the devil, whom she has reduced "to a lie," "an evil" and to "nothingness." But back to the Scripture. Jesus "Cast out many devils; and suffered not the devils to speak because they knew him." "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ." "The enemy that sowed them is the devil." "The devils also believe and

tremble." "Stand against the wiles of the devil." "Resist the devil and he will flee from you." (Jas. 4:7). These are but a few of the many texts which indicate personal devils. Although the Bible says that Jesus cast out devils out of many, and the devils cried out "saying thou art the Christ the Son of God;" Mrs. Eddy says: "It could not have been a person that our great Master cast out of another person; therefore the devil herein referred to was an impersonal evil." Think of an impersonal evil speaking; think of an impersonal evil recognizing that Jesus was the Son of God. "The devils believe and tremble;" think of evil, a lie believing and trembling. Mrs. Eddy says: "Spirit cannot be evil; and to believe that we have souls in bodies constitutes us devils." But God says: "tribulation and anguish, upon every soul of man that doeth evil." Mrs. Eddy says: "Evil One, used for Devil means material sensation." Then material sensation is the Devil. The Bible says: "The enemy that sows them in the devil." Think of material sensation sowing tares among wheat. But it is useless to pursue this subject further. Eddyism stands in direct opposition to the Bible on the question of the Devil. Whom shall we follow, God or this adventurous woman?

CHAPTER XVII.

Mrs. Eddy's Doctrine of Future Punishment. Hell Defined.

The Bible doctrine of hell is a difficult theme for Mrs. Eddy to treat; she has but little to say on the subject. In fact, there is nothing to be said from her standpoint. There is no place for hell in her defective system; but she does venture to define it. The following is her definition: "Hell Mortal belief; error; lust; remorse; hatred; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which maketh and worketh a lie." (p. 579). Mrs. Eddy labors under the necessity of continual contradictions. In this effort to define hell, she gives as one meaning, the "effects of sin;" yet, she always and everywhere denies the existence of sin. Really, her contention is, that hell does not exist; in fact, it is a "mortal belief." Her position is, that it is neither a place, nor a state; but it is "that which maketh and worketh a lie." She applies to hell her idealistic conception, and thus transmutes hell from actual existence into the realm of idealism. In this, as in every other thing, we find our author opposed to realism and contending for idealism. The above quotation is the only reference to hell I have been able to find in "Science and Health." However, in her "Miscellaneous Writings" I find the following: "So, also, she spoke of the hades, or hell of Scripture, saying we make our own heavens and our own hells." (p. 170). This was quoted from a sermon Mrs. Eddy preached. Under the caption "Reformers," she writes: "The olden opinion that hell is fire and brimstone, has yielded somewhat to the metaphysical fact that suffering is a thing of mortal mind instead of body; so, in place of material flames and odor, mental anguish is generally accepted as the penalty for sin." (p. 237). These excerpts prove conclusively that hades and hell are eliminated from Eddyism. There is no hell except as we make it. The old conception of hell as a reality, a place

of actual existence, has given place to the metaphysical fact, that mental anguish constitutes hell. But before answering the above, I shall present Mrs. Eddy's idea of future punishment: On page ninety-two of S. and H. we find this language: "'Fear him who is able to destroy both soul and body in hell,' said Jesus. A careful study of this text shows that the word *soul* meant sense, or corporeal consciousness. The command was a warning to beware, not of Rome, Satan, or God, but of sin." No greater perversion of this text is possible; I submit that soul never means sense or corporeal consciousness. Sense is the result of our cognitive faculties, especially our mental faculty, which pertains to the soul. However, much of our knowledge comes to us through the medium of our five senses. But the word soul in the text is set antithetically to body. Body is material; soul is immaterial. The body can be killed by men, but the soul cannot. Mrs. Eddy, in making the above statement, puts herself in opposition to the scholarship of the world. But what does she care for that. A woman, who distorts the Bible, mutilates, contradicts it, adds to and takes from it, could not be expected to have any regard for the scholarship of others. Indeed, before her the Delphic oracle of Apollo, the oracles of Miletus and Argos, of Zeus or Jupiter all pale into insignificance. Beyond all question of a doubt, this text teaches the immortality of personality. But Mrs. Eddy declares the text contains a caution to fear sin, not "Rome, Satan, or God." When Mrs. Eddy penned these words she knew that she was violating every rule of hermeneutical interpretation. Take the text in its logical and grammatical connection, and we see Jesus was encouraging His disciples. He pointed out how they would be persecuted, and what they should do under persecution; that He had been persecuted should serve to encourage them when they were persecuted as they were not better than He. Then he spoke of the kind providence of God which even extended to a sparrow. In the midst of the discourse, which is found in the tenth chapter of Matthew, He said "fear them not

which kill the body, but are not able to kill the soul." The personal pronoun, them, which is in the plural, finds its antecedent in the persecutors, whomsover they might be, Jews or Gentiles, those who could kill the body, but could not kill the soul. Then He proceeds: "But rather fear him which is able to destroy both soul and body in hell." The personal pronoun, him, which is in the masculine gender, third person, singular number, finds its antecedent in God; for He alone possesses all power in time and eternity and throughout the domain of universal empire. Mrs. Eddy perverts this text by saying: We are commanded "to beware, not of Rome, Satan, or God, but sin." By this perversion, she would make the pronoun him find its antecedent in sin. She introduces sin into the text. It is not there in fact nor by necessary implication. So she knowingly perverted the text in saying: "the word soul meant sense," and then she said we were warned to beware of sin. Alas for the Eddyites; this text remains intact in attestation of the fact, that we have souls in bodies and that these souls are immortal personalities!

"If the change called death destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees. They who are unrighteous shall be unrighteous still, until God's wisdom, through Divine Science, removes all their ignorance and sin." (p. 186). The Catholics have their purgatorial fires for the expiation of sin after death. The pagans held to the theory of the transmigration of souls after death, by which a poor wretch could atone for his sins and finally be received back to his ideal god, and become a part of his deity. But it remains for Mrs. Eddy to institute a new process of purgation after death, through the refining process of so-called Christian Science. But two important things she fails to tell us. One is, how this process is to be performed by her new method; since her so-called Science is not a lake of fire, a pool of water, an active agent, nor an

immortal entity to be found in the great beyond. Will she dare say that all poor mortals, who die in this world, can take along with them her book called "Science and Health;" for that alone constitutes her so-called, "Science"—"Divine Science"—"Christian Science?" It may be, she thinks she can write in the other world another book and speculate upon the souls of all unfortunates, who do not embrace her vagaries here. The next thing we want to know is, where this purifying process is to take place through "Divine (?) Science."

Since this remarkable science has eliminated hades, hell and heaven; where do we go when "the change called death" takes place? Will some Eddyite answer the question, as Mrs. Eddy no where tells us? I press an answer to the two questions. How can "Divine Science" "remove our ignorance and sin after death as we cannot take the book "Science and Health," with us, and could not understand it if we did, unless we could "heal the sick on its Principle?" Where is the cleansing process to take place; since Mrs. Eddy in her wisdom (?) has prepared no place for us poor mortals beyond the grave?

While pausing for an answer, let us attend to the following utterances: "As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needful change." (p. 187). The unanswered questions are applicable here. Mrs. Eddy teaches by necessary inference and implication that this probation and growth continues on earth after death, or that the disembodied souls of men exist with God as incorporated ideas. The latter is precisely what she means touching her followers. The Christian Scientists are absorbed at death in the Divine receptacle, but in some inexplicable manner retain their individual identity. But what we are anxious to know is, what becomes of us poor mortals, who are not worthy to be embraced in the bosom of the Father, while we are being prepared by Christian Science? Pending an answer let us very gravely ruminate over the fol-

lowing: "Mortal belief must, through Science or suffering, lose all satisfaction in error and sin, in order to part with them. Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery destruction, depends upon the tenacity of error." (p. 192). We are certainly obliged to Mrs. Eddy for this statement. Really she has given us our choice of cleansing either through "Science" or "suffering." The blood of Christ is of no moment; God cannot pardon sin. Our sins are canceled through Mrs. Eddy or through suffering. If we fail to learn this here, we will learn it hereafter; for this is the decree of the "Mother-God." The duration of our punishment depends upon how long we refuse to accept the dicta of the "Mother." "Because, suffering, as the result of sin is the means of destroying sin." (The gospel according to the Mother-God, chapter X, p. 310). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). The gospel of our Lord is quite different from that of the Eddyites. "They who know not purity and affection by experience, can never find bliss in the blessed company of Truth and Love, simply through translation into another sphere. Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin." (p. 341). "The pampered hypocrite may have a flowery pathway here, but he is sure to be pierced with sharper thorns hereafter." (p. 346).

Mrs. Eddy teaches, there is no hell or hades. Suffering or Christian Science is necessary to remove sin. Suffering is a thing of mortal mind instead of body. We make our own hells. Man remains after death, just as he was at death until probation and growth shall effect a change. God's wisdom through Divine Science removes all his ignorance and sin. In fact, God teaches there is an intermediate state, a prepared temporary home for disembodied spirits. There is evidently a place for the righteous called Paradise Hades; the other, the abode for the wicked, may be denominated Gehenna Hades. The Greek word Hades is not translated

in the Revised version, but it appears as it is in the Greek. Hades means the nether world, the realm of the dead, the common receptacle of disembodied spirits; the corresponding Hebrew word is Sheol. Thayer, the Greek lexicographer, and Gesenius, the Hebrew lexicographer, give practically the same definition to the two words. In the revised version of the Old Testament, Sheol is not translated. This intermediate abode is adapted to disembodied spirits. The righteous are ineffably happy, while the misery of the wicked is constitutional and consequential. They know their fate and understand impending judgment. But their punishment cannot be judicial, until the final sentence of eternal condemnation is passed at the assize, when the secrets of all hearts shall have been disclosed. This general judgment, as we have already seen, will take place at the end of the world. It could not equitably take place before, for the full returns of life cannot be had until the final end. To send a soul to hell to be punished there from death to the judgment, a period extending through hundreds and thousands of years, and then bring him back to the judgment-seat and pass judicial sentence upon him would involve a contradiction; the same is true of the righteous. This view explains the meaning of such texts as the following: "And I was dead, and behold, I am alive for evermore, and I have the Keys of death and of Hades." "And he that sat upon him, his name was Death; and Hades followed with him." "And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works." The sea and the grave gave up the bodies of the dead, and Hades, the domain of Spirits, the intermediate world, gave up the spirits in them. The bodies of the saints are to be spiritualized; for the scriptures declare, "our Lord Jesus Christ . . . . . shall change our vile body, that it may be fashioned like unto his own glorious body."

In the sixteenth Psalm, tenth verse, we find this prophetic statement relating to Christ: "For thou wilt not

leave my soul in Hades; neither wilt thou suffer thine Holy one to see corruption." The original word in the Hebrew is Sheol, which is translated Hades in the Septuagint. On the day of Pentecost, Peter quoted four verses of this Psalm and applied them to Christ. Among them is this: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption." In substituting the word Hades for hell as it appears in the accepted version, I have followed the original text and the revised version. That the soul of Christ was in Hades, the three days His body was in the sepulchre, is evident from two considerations. First, Jesus said to the penitent thief on the cross, "To-day shalt thou be with me in paradise." Secondly, after the resurrection of Jesus, when Mary would have touched Him, He said unto her, "Touch me not, for I am not yet ascended to my Father." David said the soul of Christ was in Hades, and Peter reaffirmed the statement. Christ said the thief would be with him in Paradise the day he was crucified. He declared to Mary, the day after His resurrection, that He had not ascended to His Father. Mrs. Eddy says: that the three days that Jesus was in the sepulchre He was studying "the great problem of Being," that is "Christian Science." Whom shall we believe, the inspired writers or Mrs. Eddy? To make the above argument irrefutable, it is necessary to say that, while Hades and Paradise are different terms, the application I have given them is authorized by the significance of the word. Hades is a generic term as has already been indicated; while Paradise is a specific term which means a garden, park, a grand enclosure or preserve.

Having disposed of the question of Hades, I now call attention to the word hell. Mrs. Eddy says, "we make our own hell. There is no other;" there is no place prepared for the devils and the finally incorrigible. "No soul is ever lost; for there is but one Spirit and that is God."

The Greek word for hell is *geenna,* which means the place of torture where persistent sinners are to be cast

to abide forever. There is a valley to the South East of Jerusalem called Gehenna, where the refuse of the city is thrown and fire is forever burning. This serves as a type of the eternal hell. We have let Mrs. Eddy speak fully on the question of future punishment. We will now let the Bible speak to the question. What are human theories and ideas, if they are unsupported by the Bible? To this sovereign arbiter, I appeal for a judicial decision; from God's Word there can be no appeal. The speculations of men must pass as the gossamer of the morning before this inflexible tribunal. The Scriptures represent hell as a place of real existence, as much so as this world, as a place of perpetual misery without alleviation. Turning to the twentieth chapter of Revelation the fourteenth and fifteenth verses, we find an account of the closing scene of the Judgment: "And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Our Savior gave an account of the judgment in the twenty-fifth chapter of Matthew. In this, He indicated the manner of procedure in dividing the righteous from the unrighteous, the one on the right hand, and the other on the left. "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . . . . And these shall go away into everlasting punishment." Place Mrs. Eddy's statements along besides these scriptures: "We make our own Hell;" "mortal belief must be destroyed through Christian Science here or hereafter;" the length of our punishment depends upon the tenacity with which we hold to sin. The Bible says: "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." The same is repeated of the foot and eye. This language is too perspicuous to be misunderstood. The orginal for hell is not hades but geenna. In Revelation, the place is called "the lake of fire." It is made definite by the use of the de-

finite article. But here the text says: "Into Hell, into the fire that never shall be quenched." As if to make the description the more terrible and impressive, the Savior added: "Where their worm dieth not, and the fire is not quenched." This indicates to us that there shall be the awful realization of conscious existence and the dreadful penalty of sin. How different from Mrs. Eddy's theory of progressive development and suffering from a belief in sin, and the consequent purgation of Christian Science. They tell us this language is figurative and must not be construed literally. I answer that the symbol is always less than the thing symbolized; the figure stands to the thing prefigured, as does the shadow to the substance. If this language is only figurative, what must be the real torture to be endured by the finally lost. The objector gains nothing by contending for a figurative interpretation. We are obliged to admit that the language is either figurative or literal. Let the Eddyites take either horn of the dilemma, and they must realize the exceeding folly of their teacher.

A few other texts may not be considered out of place. "The wicked shall be turned into hell, and all the nations that forget God." "Rather fear Him which is able to destroy both soul and body in hell." These statements are specific and direct, and the grammatical construction is too simple to admit misinterpretation. Neither can there be any play on the word hell, as it appears in these texts; for the Greek word is *geenna,* which is a specific term. This term differs from the Greek hades, which being a generic term has a variety of meanings. Beyond a doubt, the Bible teaches that hell is a place, also a state of conscious existence and dreadful torture. Col. Ingersol was correct when he said, to destroy hell you must first destroy the Bible. Ingersol hated both, but he was frank enough to admit the Bible taught there was a Hell. Mrs. Eddy publishes to the world that she is a greater infidel than Ingersol, for he did admit that this much of the Bible is true; but Mrs. Eddy denies it. Al-

though she condemns sin, she says, if we do not give up sin and ignorance, as death finds us, we will remain "until God's wisdom through Divine Science removes all our ignorance and sin." Thus it turns out that Mrs. Eddy eliminates Hades and Hell from her theory. We shall see that she also eliminates Heaven. But the question continues to recur—what becomes of the souls of the sinners after death? Will the Eddyites say they remain in this world? Then, I answer that is in positive contradiction to the Word of God. Besides that; this is a material world where the souls of the living have an abode in their bodies and no provision is made for disembodied spirits. Will the Eddyites say that the souls of men just poise in space? Then, I deny the statement and demand proof. To say the least of it, I have a hard task arguing against nothing; for after all there is nothing in the wide universe but God and His ideas, if Eddyism is true. How empty—how absurd—how silly are the contentions of Mrs. Eddy!

CHAPTER XVIII.

Heaven is Eliminated From Eddyism.

We come to another important subject in this review. One of the most inspiring thoughts possible to a human being is that of a better world.

"In hope of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

Mrs Eddy comes upon the scene posing as a scientist, claiming to interpret the Word of God; yet she seeks to sweep away the hope we have so fondly cherished of meeting and greeting those whom we so much love in a purer and better world, where no intruding foe can mar the peace, nor disturbing element can break the harmony of that home of the good, the Heaven of our hopes, where there are no reefs, nor shoals, nor drifting clouds to warn a blissful soul of impending danger. Who is this, that would deprive poor hapless beings of the glowing prolepsis of the blessed reunion or God's sacramental host in the blissful realm of immortality? We turn from such vampirism, which blights the future and despoils hope, to the comforting doctrine of the Bible. While such doctrine as this is repugnant to the instincts of our spiritual being, it must be obnoxious to God.

Mrs. Eddy contends that Heaven is a state and not a place. This contention destroys Heaven and renders much of the Bible inexplicable. But I shall let Mrs. Eddy speak for herself, and the reader will not be left in doubt respecting her doctrine. If we should read only such statements as are found on pages 150 and 159 of Science and Health we could not know but that she believes in an actual Heaven, a place of abode for the righteous. She says: "Pilgrim on earth, thy home is Heaven," and, "He will no longer grope darkly and cling to earth because he has tasted Heaven." She spells the word Heaven with a capital letter, indicating that she

does refer to a place of habitation, the abode of saints. The phraseology is ambiguous. Let it be remembered that this is the method Mrs. Eddy pursues always and everywhere for no other purpose than to mislead the uninformed. The following is her definition of Heaven: "Harmony; the reign of Spirits; government by Principle; spirituality; bliss; the atmosphere of Soul." (p. 578.) The author does not leave us to infer her meaning from this definition, but she expatiates upon the subject in the following words: "Universal salvation rests on progression and probation, and is unattainable without them. Heaven is not a locality, but a state in which Mind, and all the manifestations of Mind, are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, but in possession, like Paul and his followers, of the 'Mind of the Lord.'" (p. 187.) "To reach Heaven, the harmony of Being, we must understand the divine Principle of Being." (p. 311.) "Heaven and earth stand for spiritual ideas." (p. 528.) "This sacred city, described in the Apocalypse (21:16) as one that . . . . . cometh 'down from God, out of Heaven;' represents the Alpha and Omega of Divine Science. The builder and maker of this New Jerusalem is God. . . . . The description is metaphoric. Spiritual teachings must always be by symbols." (p. 566.) The following is her definition of New Jerusalem: "Divine Science; the spiritual facts of the universe, and the harmony thereof; the Kingdom of Heaven, or reign of harmony." (p. 583.) In giving an exegesis of Rev. 12:1, Mrs. Eddy begins with this statement: "Heaven represents harmony, and Divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love." (p. 552.) To the above paragraphs, I shall add a few quotations from Mrs. Eddy's Miscellaneous Writings. The following is from a sermon preached by her. "We make our own heavens and our own hells." (p. 170.)

Expatiating upon Christian Science, Mrs. Eddy says: "By this system, too, man has a changed recognition of his

relation to God. He is no longer obliged to sin, be sick, and die to reach heaven, but is required and empowered to conquer sin, sickness, and death; thus, as image and likeness to reflect Him who destroys death and hell." (p. 235.) "Body and mind are correlated in man's salvation; for man will no more enter Heaven sick than as a sinner." (p. 241.) "Think of this inheritance! Heaven right here, where angels are as men, clothed more lightly, and men as angels who, burdened for an hour, spring into liberty." (p. 251.) "Harmony is heaven. Science brings out harmony." (p. 337.) These extracts from the books, "Science and Health" and "Miscellaneous Writings," indicate to us the true doctrine of Eddyism touching this important subject. The following is an analysis of Mrs. Eddy's mythical statements: "Heaven is not a locality," Heaven is "a state in which Mind, and all the manifestations of Mind, are harmonious and immortal." The following constitutes Heaven: "Harmony; Reign of Spirit; Government by Principle; Spirituality; bliss; the atmosphere of Soul." "Christian Science is Heaven." "We make our own Heavens." We do not have to "die to reach heaven." As an image and likeness, we reflect God when we enter into Mrs. Eddy's heaven. "Heaven" is "right here where angels are men, and men are angels." To get to Heaven, we must become Christian Scientists. The ingenuity displayed by Mrs. Eddy in emphasizing her dogma is the most remarkable. In the most covert manner conceivable she interweaves her vagaries into the Divine economy with, as I am forced to think, a settled purpose to deceive. We are strikingly reminded of a chameleon; at one time, Christian Science is God, the Mother; at another, it is the Son, the Christ; at another, it is the Holy Ghost; and at another, it is Heaven. Surely it becomes all things that are good to all men. But how such vain babbling appears in the resplendent light of unsophisticated truth we shall now see.

If Heaven is a place, and not merely a spiritual condition, then Christian Science is absolutely false. That

Heaven is a place with its boundaries and limits, located some where in the universe of God, a place prepared for those who love God, the final and eternal home of God's redeemed, is definitely and fully established in the Word of God.

On the occasion of the dedicatory services of the temple by Solomon, in offering the dedicatory prayer, Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, spread forth his hands towards heaven and appealed unto God as follows: "Hearken, thou, to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place, and hear thou in heaven their dwelling place; and when thou hearest, forgive." Heaven is represented as the dwelling place of God seven times in this chapter. Who can conceive for one moment that Solomon had any thought of Mrs. Eddy, or her doctrine? He regarded Heaven not as a spiritual condition or human concept, but as a dwelling place—God's dwelling place. This conception of Heaven harmonizes with the entire trend of biblical teaching. To this end the Psalmist speaks: "The Lord is in his holy temple, the Lord's throne is in heaven." "The Lord looketh from heaven; he beholdeth all the sons of men." Mrs. Eddy says, "Heaven is not a location;" David says, "The Lord's throne is in heaven." Shall we discard Solomon and David and accept Mrs. Eddy? Isaiah comes to the witness stand against Mrs. Eddy and says: "Look down from heaven and behold from the habitation of thy glory." Coming to the New Testament, we find the question definitely settled against every contention of Eddyism. "But I say unto you, swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool." "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Mrs. Eddy says that Heaven is a state of mind; the Bible says it is a place, for it is God's throne. Jesus, having finished His mediatorial work, "was received up into heaven, and sat on the right hand of God." To discover the real impertinence of Mrs. Eddy, undertake to reconcile any of

her declarations with the plain statements of the Bible. Does Mrs. Eddy possess such alchemic power, that she can transmute the habitation of God's throne, where Jesus was received, where He sat down on the right hand of God, into her mythical idealistic heaven, which is only a condition of harmony? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also." This is the utterance of the Christ. I go to make ready for you, to prepare a place for you. In my Father's house, there you shall be received and entertained. Mrs. Eddy says: "We make our own heavens." Jesus says: "I will prepare you a place," a room in my Father's house, a Heaven. Heaven is a structure of many mansions; there is plenty of room. Mrs. Eddy's heaven is self-built; the real Heaven is prepared by our Lord. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." Note the phraseology! "If our bodies were dissolved we have a building of God." The final resting place of the righteous is here termed a building, an house, not made with hands; it is an eternal home for the soul, located in heaven. This is the place that Jesus promised He would prepare for us; He has promised to come for us, that we are to inherit the blissful abode with Him. But Mrs. Eddy has the temerity to tell us that our "Heaven is right here," that you cannot tell an angel from a man, the difference is so slight. It does not require the ken of a philosopher to discover the wide difference between the real Heaven revealed to us by our Lord and the misty conception of a state of mind, which is to be attained in this world. Speaking to this question, Paul said: "To live is Christ, and to die is gain. . . . . I am in a straight betwixt two, having a desire to depart and to be with Christ; which is far better." Mrs. Eddy says: "Man is no longer obliged to die to reach

heaven." Paul said, "to die is gain," and he had "a desire to depart, (to die) and to be with Christ."

He realized that death was the only doorway to Heaven, hence he desired to die. He also realized that Christ was in Heaven, because the Scriptures teach that He did "ascend to Heaven and sat down on the right hand of God." Jesus has promised all who love Him that they shall be His companions. "If any man serve me, let him follow me; and where I am, there shall also my servant be." Paul appreciated the honor and so desired death. But Mrs. Eddy has instituted an earthly heaven which she named Christian Science. To reach the "harmony of Being, we must understand the divine Principle of Being." If this is true, then every one who understands the "divine Principle of Being" is in heaven. I know what Mrs. Eddy terms the "divine Principle of Being;" yet my environments are just what they were before I gained such knowledge. The divine Principle of Being is an all inclusive and exclusive deity. God is All-in-all and man is God's reflection or idea. Mrs. Eddy teaches that to get to Heaven you must embrace her dicta; then you will be there. She says: "Harmony is Heaven, and Divine Science interprets the Principle of heavenly harmony." Hence, it follows logically, we are to get to Heaven through Mrs. Eddy, if at all.

We have seen Mrs. Eddy's definition of the New Jerusalem which embraces four particulars; the first is "Divine Science" and the others are correlated with this. So it is evident she contends that the New Jerusalem is another name for Christian Science, that it does not indicate a locality, a place prepared for God's sacramental hosts, but the apprehending and embracing so-called Christian Science. If we have any doubt as to this being her meaning, it will be dissipated when we consider that she claims that the Holy city, New Jerusalem, which is so graphically described in the twenty-first chapter of Revelation, "represents the Alhpa and Omega of Divine Science," that "the description is metaphoric and has a spiritual application." She teaches:

that this New Jerusalem does not pertain to a place of actual existence, not to the real home of the good; that it is an ideal concept; and that after all the cherished hopes of the teeming millions who have lived, labored, suffered and died, rejoicing in life and in death, Heaven is a farce. All there is to it is a little heterodox effusion by a presumptious, speculating woman who has so far succeeded with her commercial scheme as to accumulate a fortune. Such shocking monstrosity! Christian Science so-called constitutes Heaven! This is Eddyism pure and simple. May God deliver the credulous from such astounding blasphemy. The apostle describes the resurrection of the dead and the final end of time in the following words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Keep the point at issue in mind. Mrs. Eddy says that Heaven is not a locality; Paul says it is a locality. He declares the Lord shall descend from Heaven, that the dead in Christ shall rise first, that those who are alive shall be carried up with them to meet the Lord and to be with Him forever. This is God's gospel and is quite different from Eddyism.

We have before us the sure word of prophecy. Jesus declared to His disciples that He would go and prepare a place for them, that He would come again and receive them to Himself, that they should be with Him forever. Paul declares that, "We have a building of God, an house not made with hands, eternal in the heavens." Again he says, "Our citizenship (*politeuma*) is in heaven; from whence also we look for a Savior, the Lord, Jesus Christ; who shall change our vile body, that it may be fashioned like unto his own glorious body." Again he says, "I . . . . . having a desire to depart and be with Christ." In the eleventh chapter of Hebrews, we read of the achievements of Old Testament

Christians, who with unwavering faith pressed the battle of life, and who "looked for a city which hath foundations, whose builder and maker is God." It is said, "these all died in the faith." It is also said of them: "But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Now, turning to the twenty-first chapter of Revelation, we find a description of the place prepared by God for His people as their eternal home. As to the phraseology, we have different terms representing this home. Jesus called it His Father's house. It is called a building, a city, the Holy City, the New Jerusalem, but the usual term is Heaven. We may justly conclude from all that is recorded in the Bible respecting this place, that God has laid contribution upon universal empire to prepare a place for His saints. How significant the language employed to describe this magnificent city! Walls composed of precious stones, streets of gold, light as clear as crystal, with twelve gates and with twelve angels, one at each gate to receive and to welcome the home-coming hosts. But Mrs. Eddy would despoil all this magnificence, this resplendent glory. She would convert this into a money making scheme. She has prepared a heaven on earth for herself and followers. Which will you choose? Her heaven is a state of mind, superinduced through her so-called Science. The real Heaven is prepared by God, it has walls, gates, foundations, length, breadth and height; it is a city with its limitations and boundaries. Once more we find Eddyism to be absolutely false.

CHAPTER XIX.

The Bible Teaches There Are Angels— Eddyism Teaches There Are None.

Mrs. Eddy contradicts the Bible in every position that she takes; her theory of angels forms no exception. She effectually eliminates angels, since she reduces them to mere reflections and regards them as she does men on earth. The Bible, on the contrary, teaches that angels are celestial messengers, personal in character and endowed with intelligence and moral agency. I shall permit our author to speak for herself. "Thus error theorizes that spirit is born of matter and returns to matter, and has a resurrection from dust; whereas Science unfolds the eternal verity,—that man and angels are spiritual reflections of God." This is a new doctrine; man and angels are equal to each other and that they occupy the same relation to God and His government, no distinction exists. Quite different this, from existing facts. Angels are celestial beings, while we are terrestial; angels have glorified and spiritualized bodies, while men have corporeal mortal bodies; angels are no longer in a state of probation, while men occupy a probational relation to God; angels are immortal and are not subject to death, while men are both mortal and immortal; angels are in a state of positive and absolute happiness, while men's eternal felicity is contingent. But all these distinctions Mrs. Eddy obliterates. "Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material, pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be." (p. 194.) In the glossary of this book, we find this definition of angels: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensibility and mortality." (p. 572.) Angels, then, are not separate, distinct personalities; they are "God's

pure thoughts." "My angels are exalted thoughts, appearing at the door of some sepulchre, where human belief has buried its fondest earthly hopes. . . . . Angels are God's impartations to man,—not *messengers,* or persons, but *messages* of the true idea of divinity, flowing into humanity. These upward-soaring thoughts never lead mortals toward self and sin, but guide them to the Principle of all Good." (p. 195.)

Mrs. Eddy teaches by the latter statement that angels are only pure thoughts, messages of the true idea of God are in fact Christian Science. The alchemic power of Christian Science is most marvelous! There was an old belief that cunning alchemists could recreate the rose with all its members from its own ashes, but without the bloom. Mrs. Eddy can surpass that achievement; she can transmute angels into upward-soaring thoughts flowing into humanity which guide them into Christian Science. What a marvelous feat!

"Jacob was alone, wrestling with error . . . . . when an angel, a message from Truth and Love, appeared to him . . . . . and thereby Truth being understood, gave him spiritual strength in this Peniel of Divine Science . . . . . Then said the spiritual evangel: 'Let me go for the day breaketh;' . . . . . but the Patriarch, ... did not loosen his hold upon this glorious light until his nature was transformed." (p. 204). The reader will not fail to see that, in the above, Mrs. Eddy essays to read this narrative into Christian Science and would number Jacob as one of her followers. But in doing this, she contradicts herself. On page 195 she says: "Angels are not messengers, or persons, but messages of the true idea of divinity;" but in this statement, she says: "When an angel, a messenger from Truth and Love, appeared to him." One or the other of these passages is false. Will the Eddyites tell us which one? In Miscellaneous Writings, Mrs. Eddy confirms her doctrine of angels. She says: "When angels visit us, we do not hear the rustle of wings, ... but we know their presence by the love they create in our hearts . . . . . It is not the clasping of

hands, ... it is a spiritual idea that lights your path . .

God gives you His spiritual ideas, and in turn, they give you daily supplies." (pp. 366, 367). Think of it; men are spiritual ideas and angels are spiritual ideas; yet God gives to men who are His spiritual ideas, His angels who are also His spiritual ideas. One spiritual idea is given to another spiritual idea. That is nonsense confounded; this is Eddyism.

From these extracts, we gather the following: "Men and angels are the same, and are reflections of God." "They are pure thoughts from God." "Angels are spiritual intuitions, pure and perfect." They "are the inspiration of goodness, purity, and immortality." "Angels are exalted thoughts." "Angels are God's impartation to man." "Angels are the messages of the true idea of divinity." All these make her doctrine concerning angels quite confused. How averse is all this heresy to the Word of God! Mrs. Eddy says angels are not messengers. I answer the word literally means a messenger or agent in the Hebrew and the Greek. This no scholar will deny. This definition is borne out by the teaching of the Scriptures. I shall now stand the Word of God beside the empty words of Mrs. Eddy. "And the angel of the Lord found her by a fountain of water in the wilderness . . . . . And he said, Hagar . . . . . whence cometh thou? . . . . . And the angel of the Lord said unto her, return to thy mistress." "And the angel of the Lord called unto Abraham out of heaven the second time." "And Jacob went on his way, and the angels of God met him." "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord . . . . . said to the angel that destroyed the people, It is enough." "Then an angel touched him, and said unto him arise and eat." "The angel of the Lord went out, and smote in the camp of the Assyrians an hundred and four score and five thousand." "David saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem."

"And his angels He charged with folly." "For he shall give his angels charge over thee, to keep thee in all thy ways." It is unnecessary to add to these texts others from the old Testament. Many things are ascribed to angels in these quotations, such acts as can only be performed by a personal being. An angel found Hagar and said "whence comest thou?"; Mrs. Eddy says "angels are pure thoughts. Think of a thought speaking! An angel called unto Abraham out of heaven the second time; Mrs. Eddy says: "Angels are spiritual intuitions." The very idea of an intuition calling out of heaven unto Abraham; an intuition is the instinctive knowledge of a person and is inseparable from mankind. But an angel is as much a personality as man himself. The angel of God met Jacob; Mrs. Eddy says, "angels are God's impartation to man." How could Jacob have met an impartation? The idea is ridiculous. An angel is said to have stretched out his hand. Think of a reflection having a hand! An angel is said to have destroyed the people. And yet in the face of such scripture Mrs. Eddy says, that "angels are not persons." An angel smote the camp of the Assyrians; but Christian Science teaches, that angels are only "messages of the true idea of divinity." It is unnecessary to dwell longer upon these texts. The gulf is as wide between the Old Testament doctrine of the angels and Christian Science as that between Heaven and earth.

But before closing the chapter, I shall add a few texts from the New Testament. "And he saith unto him, if thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Apply Mrs. Eddy's definition to this, if you can, and make sense. How was it possible for God to give His own thoughts charge concerning Christ, His Son? And note, these angels are represented as having hands, with strength sufficient to bear up the Christ. "The son of man shall send forth his angels, and they shall gather out of his

kingdom, all things that offend and them which do iniquity." "But of that day and hour, knoweth no man, no, not the angels of Heaven, but my Father only." "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." "And I beheld, and I heard the voice of many angels round about the throne." "And . . . . . I saw another angel come down from heaven, having great power; and the earth was lighted with his glory, and he cried with a strong voice." These are quite sufficient to prove that God teaches us that angels are personal beings. In these texts, as everywhere in the Bible, personal acts are ascribed to the angels, such as cannot be ascribed to thoughts or spiritual intuitions. Let us see for one moment. It is declared in the text before us, that the angels in heaven do not know the day of final assize, but the Father does. Christ is represented as being better than angels. John speaks of hearing angels' voices round about the throne; he also says he saw another angel come down from Heaven, having great power. It is utterly impossible to reconcile Mrs. Eddy's idealistic doctrine with the plain statements of the Bible. And her followers, it appears to me, should see at once the futility of the effort and either abandon the Bible altogether or Mrs. Eddy's book. No one will fail to see, except the wilfully blind, that it is utterly out of the question to, in any way, reconcile the two. There is positively nothing in common between the Bible and Mrs. Eddy's book.

CHAPTER XX.

Mrs. Eddy's Doctrine of Marriage is Opposed to the Teaching of the Scriptures.

Touching those questions which are purely theological and scientific, we have found Mrs. Eddy to be antagonistic to everything rational, scientific and Scriptural. Wedlock is an institution of God clearly sanctioned in His Word, and it is guarded and protected by civil enactments to safeguard society. Eddyism would sap this sacred institution and depopulate the earth or, through its teachings would cause men to break through the veil of Christian Science's gossamer and submerge society beneath a flood tide of licentiousness. Mrs. Eddy teaches that the highest type of purity is found in celibacy and that Christian Science will only tolerate matrimony until the ulterior end is achieved. The time will come when marriage will only consist in the union of hearts in spiritual love—i. e. when free-lovism will prevail.

But, Mrs. Eddy must state her doctrine: "The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present. Furthermore, the time also cometh of which Jesus spake, when he declared in the resurrection there should be no more marrying or giving in marriage, but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part." (p. 274). First of all, let it be understood that Mrs. Eddy here perverts the words of Jesus. Jesus was speaking of conditions that would prevail after the general resurrection, in the world to come. Mrs. Eddy reads these words into her fabric and applies them to mortals in this world. But she affirms in this paragraph that the time will come in this world when human passion shall have no part in the conjugal relation, that this relation will be nothing more than a union of hearts. No other conclusion can be drawn logically from the premises laid

down in Christian Science. For be it remembered, Mrs. Eddy teaches: that man is co-eternal and co-existent with God, that the account given in the second chapter of Genesis of the formation of man from the dust, and the subsequent account of the creation of Eve, are myths, mere legends, and consequently false. Hence, she raises the question: "Did God at first create one man unaided,—that is, Adam,—but afterward required the union of the two sexes, in order to create the rest of the human family? No!" (p. 524). This is quite definite. Marriage is not necessary to birth, and God did not institute marriage as a means to people the earth. Mrs. Eddy has conjured up another plan, for she says: "God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation." (p. 101.) Whatever else Mrs. Eddy may say respecting marriage, she does not leave us in doubt at this point. Matrimony is not necessary; the future has something better for us. Hear her again! "Until it is learned that generation rests on no sexual basis, let marriage continue, and let us permit no such disregard of law as may lead to a worse state of society than now exists." (p. 274). But when are we going to "learn that generation rests on no sexual basis?" It is true or untrue that it does; but Mrs. Eddy's says in her infallible book (?) that there is no necessity for procreation, that the union of the two sexes is not necessary for the perpetuity of the human family. Then why not make an end of the connubial relation? If Eddyism be true, it can be done. If it cannot be done, then Eddyism is false. It is time that Christian Scientists were setting the world an example. These people marry as do other people. Mrs. Eddy is not an exception. In fact, it appears from her biography that she is rather fond of marrying. She has had quite an experience in the connubial relation, having been married three or four times; the last time she was fifty-six years old, a grass widow and not divorced on scriptural grounds. This example by the advocate of this strange doctrine is rather perplexing and serves to contradict

all she has written on the subject. For eleven years, Mrs. Eddy had been teaching her cult when she married Dr. Eddy, in 1877. It ill becomes a woman who has such a record—three or four times married—to submit such ethical teachings as we find in her writings, teachings which reverse the order of nature and directly contradict the Word of God.

Mrs. Eddy has a chapter on wedlock in her "Miscellaneous Writings," from which I shall submit a few extracts. She claims to have obliterated free-love in 1875, then she adds: "Science and Health, the book that cast the first stone, is still at work, deep down in human consciousness, laying the axe at the root of error." (p. 285). "Until time matures, human growth, marriage and progeny will continue unprohibited in Christian Science. We look to future generations for ability to comply with absolute Science, when marriage shall be found to be man's oneness with God,—the unity of eternal Love . . . . . To abolish marriage at this period, and maintain morality and generation would put ingenuity to ludicrous shifts; yet this is possible in Science, although it is to-day problematic." (p. 286). Mrs. Eddy in these excerpts indicates, as elsewhere, that marriage is to be abolished, but that it cannot be done at present. Why not now, if at all? Mrs. Eddy does not tell us what prevailing conditions in the future will render matrimony unnecessary. One thing she does know, that to abolish marriage at this period would imperil morality. Is not this a strange religion? Can a religion, which in its application would endanger the morality of society, be of God? Who would give an affirmative answer to this question? And yet such is the ethics of this professedly *scientific Christianity.*

But Mrs. Eddy is careful to postpone this wonderful event in the history of men, the time when the connubial state can be annulled. Let Mrs. Eddy's followers take notice that she prescribes a future religion; something that does not pertain to us, but applies only to coming genera-

tions. This world needs a practical Christianity, a religion adapted to the necessities and exigencies of men now, not the speculations of abnormal minds or the platitudes of theological buccaneers. Mrs. Eddy comes to us with vague speculation and tells us she is going to sever God's ordinance, to break down the holy bonds of wedlock and establish the mystical union of hearts. But she fails to say just when this wonderful event is to occur. "It is problematic to-day." To be sure; will be problematic to-morrow and throughout time? It is more than likely that Mrs. Eddy would have put into practice her theory, if she had only possessed the temerity of Joseph Smith.

But let us follow her into the labyrinths of mysticism: "The time cometh, and now is, for spiritual and external existence to be recognized and understood in Science. All is mind. Human procreation, birth, life, and death are subjective states of the human erring mind; they are the phenomena of mortality, nothingness, that illustrate mortal mind and body as one, and neither real nor eternal." (p. 286). At last she brings the time down to the present. "The time . . . . . now is." What time? When we are to recognize and know that, "human procreation, birth, life and death are subjective states of the human erring mind; they are . . . . . nothingness . . . . . neither mortal mind nor body are real." The whole thing is an illusion. But why in the name of reason do the Eddyites marry? They profess to be Christian Scientists, if so, they believe this doctrine of Mrs. Eddy, because it is the fundamental doctrine of their bible, "Science and Health," and their God, the "Science of Being, or Mother Eddy." Echo repeats the interrogation, Why do they marry? It is quite time for these people to give to the world the practical phase of their religion. If this statement be true, then there is no reason whatever for marrying. There is no need for natural birth, mortal life, or physical death; "for procreation, birth, life and death are subjective states of nothingness." So a man may dismiss them all with a wave of the hand and then

compliment himself with having eliminated a belief of mortal mind. Now who believes this jargon? Not one, not even Mrs. Eddy, for she surely did believe in marrying. It is impossible for ordinary normal human minds to accept such a postulate as this. But the entire structure of so-called Christian Science is predicated upon one hypothesis, "All is Mind." Let the reader bear in mind that Mrs. Eddy here uses the word "mind," which she spells with the capital letter, as a synonym of God; therefore, the postulate reads "All is God." Hence the conclusion; human procreation, birth, life and death are subjective states which exist as errors, not as extraneous facts. But despite Mrs. Eddy's assertions, her followers conform to the law of procreation, precisely as do other people; they are subject to the same conditions of life and death. So as a matter of fact, Mrs. Eddy and all her adherents live in open contradiction of every predicate laid down in their bible, "Science and Health."

But Mrs. Eddy goes on to say: "The offspring of an improved generation, however, will go out before the forever fact that man is eternal and has no human origin. Hence the Scripture: 'It is he that hath made us, and not we ourselves;' and the Master's demand, 'Call no man father upon the earth; for one is your father which is in heaven.'" (p. 287). Take notice she claims it is an established fact, that "man is eternal and has no human origin," and again she quotes and perverts the Scripture. But the text she quotes contradicts the statement preceeding. With one breath she says, "Man is eternal;" with the next, she quotes the text, "It is he (God) that hath made us." I submit if man is eternal he was not made at all; if he was made, he is not and cannot be eternal. God Himself is eternal, for He is without beginning of days or end of years. If man is eternal, he is co-existent with God and is therefore without beginning or ending. Which horn of the dilemma will the Eddyites choose? To choose the former is to openly, knowingly and wilfully contradict the Bible; to

choose the latter, is to surrender Christian Science. But Mrs. Eddy contends that we have "no human origin." Yet, we turn to her biography written by Sibyl Wilbur, one of her admirers; and in it, we find a prolix history of Mrs. Eddy's origin. Her father's and mother's names are given, their relations and circumstances. In fact, the biography of Mrs. Eddy differs in nothing from any other biography, and the same may be said of all her followers: but, in the face of all of this she asks us to repudiate our parentage. But mark you, while she would have us refrain from honoring our progenitors with the endearing appellation of father, she is quite careful to have her followers call her, "Mother." At this juncture, I will cite but one instance: "Beloved Brethren, Children, and Grand-children: . . . . . Mother, thought-tired, turns to-day to you." (Miss. 125). How different this teaching from that of the Bible which enjoins our obligation to our parents as a binding command; "Honor thy father and thy mother." It is true that God is the spiritual Father of every individual who trusts Him for salvation, that He, as Creator, is the universal Father of all peoples; yet God recognizes the fatherhood and motherhood of men and women, and through them, in keeping with His fiat, "Go forth and replenish the earth," He carries on His creative work.

We are now approaching the quintessence of Mrs. Eddy's doctrine touching wedlock. She raises the question: "Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while Science indicates that it is not." (Miss. 288). Mrs. Eddy in this statement not only puts herself in direct antagonism to human knowledge, but also to the plain statements of the Scripture. She puts "Science" against human knowledge. What "Science"? Why ask the question? She has previously told us that "Science" and "Christian Science" are one and the same. But whence came "Christian Science," if not from human knowledge? We have abundantly proved over and often, that it has not the least claim to a Divine origin. To assume that this

"Science" is Divine and that it teaches celibacy as more pleasing to God than the marital relation, is in contradiction to the direct and implied teaching of the Bible. God is placed by Mrs. Eddy in the attitude of flatly contradicting Himself. But God cannot contradict Himself; therefore this science presented by Mrs. Eddy is of human origin and is absolutely false. What is the universal verdict of the world upon this important question? Without doubt it is in favor of matrimony, Christian Scientists themselves being judges. As to the Divine doctrine, we shall presently see that God ordained marriage in the beginning of the world's history; yet Christian Science would eliminate what God has ordained.

Mrs. Eddy continues with her dangerous and dogmatic doctrine—consider this: "Human nature has bestowed on a wife the right to become a mother; but if the wife esteems not this privilege, by mutual consent, exalted and increased affections, she may win a higher. Science touches the conjugal question on the basis of a bill of rights. Can the bill of rights be fairly stated by a magistrate, or by a minister?" (Miss. 289). This is nothing short of an affront to God. Human nature has not bestowed and cannot bestow any such right on a wife. God made woman for motherhood; and, if under normal conditions in holy wedlock she interferes with the natural course of nature, she becomes a criminal. The most exalted relation in wedlock is sanctified motherhood. To follow up in practical life Mrs. Eddy's ethical teaching, the world would in the next hundred years be left without an inhabitant. Can such doctrine be true? Who has the hardihood to answer affirmatively?

But Eddyists tell us we do not understand Mrs. Eddy. Indeed!! They claim that she teaches the world would be peopled with ideas, that "God multiplies ideas." It is time for these people to exhibit one of their idealistic beings, to give some sort of proof that such beings, or things or substances do exist. I opine that such an existence is lodged

in the brain of Mrs. Eddy and in a more tangible form in her writings.

Read! read!! "I hereby state, in unmistakable language, the following statute in the *morale,* of Christian Science:—A man or woman, having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved." (Miss 297). This language is too plain to be misapprehended; the author makes it very clear that the ethics of Christian Science invests the right of divorce in the contracting parties. It is lawful, in Christian Science, for a man and his wife to separate, if they can mutually agree to do so or if the contract is legally dissolved, that is, dissolved by law. This edict was doubtless issued, to palliate the author's conduct. It is claimed that this book is a Key to the Scriptures; yet this "Morale of Christian Science," is diametrically opposed to the teaching of Christ, who has said: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultry; and whosoever shall marry her that is divorced committeth adultry." The Pharisees propounded this question to Jesus: "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder." The moral ethics of Jesus is quite different from the "morale of Christian Science," which allows a man to put away his wife if she will consent to be put away. This is alright in Christian Science; but in the Divine ethics, "whosoever

shall put away his wife, except it be for fornication, and is married to another, committeth adultery." Mrs. Eddy's followers may acquit her of having obtained a divorce from Dr. Patterson on other than biblical grounds, and then marrying Eddy, but God condemns her for the act. Christian Science makes it quite easy to nullify the marriage contract. This may be done by the consent of the parties to the contract, or it may be done by the civil law. The Bible stipulates only one cause for separation, and that is fornication. Marriage is ordained of God; the text just quoted says, "What therefore God hath joined together, let no man put assunder." Mrs. Eddy says the judge of the Court can separate man and wife. Christian Science does not bar the divorced person from remarriage; but the Bible teaches if the divorced person remarries, unless the divorce be granted on the ground of fornication, he or she commits adultery. But to conclude with citations from Mrs. Eddy's pen I submit the following: "These words of St. Matthew have special application to Christian Scientists; namely, 'It is not good to marry." This is a garbled extract; neither Matthew nor Christ uttered anything like this. Such handling of the Scriptures is inexcusable in a writer of Mrs. Eddy's information. She knew when penning these words that she was distorting the Word of God, that by such a garbled extract she was rendering the Bible inconsistent with itself. But her purpose was to establish her own tenet, doubtless in self justification, even at the sacrifice of truth. Let us examine the text she quotes in its logical connection. "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19:10). If people cannot be divorced, except for fornication, and remarry without committing adultery, then "it is not good to marry." Christ answered them, "All men cannot receive this saying, save they to whom it is given." Then the Savior explains His meaning; "For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men: and there be eunuchs which

have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. 19:11,12). The meaning of this is apparent; one in a state of continence, incapable of fatherhood, or on any account in an abnormal natural condition, may accept the suggestion of the disciples, and refrain from wedlock. Beyond this we may not go.

This last excerpt is astounding in that Mrs. Eddy says, "These words, 'It is not good to marry,' have special application to Christian Scientists." Have Mrs. Eddy's followers refrained from marriage? In vain we look to them for an example. Did not Mrs. Eddy secure a divorce and marry the third or fourth time? What right has she, with her record of three or four marriages, to moralize upon this question? It is temerity examplified in her.

The following is the gist of her matrimonial doctrine:

"The time is coming when marriage will be nothing more than a union of hearts, wherein passion will have no part." God did not "require the union of the two sexes in order to create the rest of the human family." "There is no necessity for procreation for God created all through Mind, and made all perfect and eternal." "Generation rests on no sexual basis." "Abstinence from marriage may lead to a worse state of society than now exists." "Marriage is to be abolished." "At present it is problematic." "The time has now come to recognize and understand that all is Mind." "Human procreation, birth, life and death are subjective states of mortal mind, which is not real." So, today, we should understand that procreation, birth, life and death are illusions. "We are not to call any one father." "Celibacy is nearer right than marriage." "A wife by mutual consent may not become a mother." "By mutual consent the marriage contract may be annulled, or the law can set it aside." "It is not good to marry." Turning from utterances so absurd and repugnant to God and man, we gladly return to the Word of eternal truth. In the beginning of the world's history, God instituted marriage for wise and be-

nevolent purposes. The institution is Divine and therefore it is a holy relation guarded by the majesty of ecclesiastical law; protected more or less by tacit or written laws among all peoples and in all periods of the world's history. To invade its sacred precincts and abolish this ordinance of God is to disrupt society, destroy the continuity of families and to bankrupt morally all governments, sacred and civil.

Mrs. Eddy would introduce a new regime; she would abolish marriage altogether, and join men and women in hearts only; those, who are now married, she would permit to separate, if they desire to do so. Her teachings, if adopted, would ultimate in the most deplorable condition of affairs conceivable. But to the Record: "And the Lord said, It is not good that man should be alone; I will make him an helpmate for him." The Lord having made the woman, He "brought her unto the man." "And Adam said, This is now bone of my bones, and flesh of my flesh. . . . . Therefore shall a man leave his father and his mother, and cleave unto his wife; and they shall be one flesh." This is a plain account of the divine origin of marriage; God presented the first bride to the bridegroom. The close affinity of man and wife is here taught; the bond is indissoluble. "What therefore God hath joined together, let no man put asunder." "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

It is a significant fact that Jesus entered upon his official administration at a marriage feast. He gave his sanction to the occasion, and set His seal upon the institution by His presence and by performing His first miracle. It is also a significant fact that some of the most impressive parables of our Lord are based upon nuptial occasions, notably the marriage of the king's son and ten virgins. It is not less significant that the apostles illustrated the relation of Christ to His church by the marital relation. Take the seventh chapter of Romans, in which the apostle emphasizes the efficiency of the atonement of Christ; How striking are His words: "For the woman which hath an husband is

bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband. So then if, while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Turning to Revelation, the nineteenth chapter, we find marriage used to illustrate the ultimate union of Christ and His Church: "For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." The apostle says: "Marriage is honorable in all, and the bed undefiled." The entire trend of the Bible from Genesis to Revelation encourages and endorses the sacred rite of matrimony. Why argue this question with the Christian Scientists since they say and do not? They observe marriage just as other people, and this is fortunate for them and the world.

But let it be understood that Mrs. Eddy teaches her followers, "It is not good to marry." But God said, "It is not good that the man should be alone." Whom shall we follow Mrs. Eddy or God? Mrs. Eddy says, "the time is coming when marriage will be nothing but the union of hearts." The Bible says: "God created man in his own image . . . . . male and female created he them;" and, "Neither is the man without the woman, neither the woman without the man, in the Lord." Mrs. Eddy says, "God did not require the union of the two sexes to people the world." The Bible says: "God blessed them, [male and female—Adam and Eve] and said unto them, Be fruitful, and multiply, and replenish the earth."

Mrs. Eddy's statements belie nature and facts; God's

Word harmonizes with nature and facts. Whom shall we believe? Mrs. Eddy says, "There is no necessity for procreation, for God created all through Mind," also that "generation rests on no sexual basis." These propositions are so absurd that no one with a thimble-full of gray matter can believe them—not even a Christian Scientist, because their practice belies the statement. Mrs. Eddy says: "That marriage is to be abolished, but to do so now, would endanger society." But the Bible teaches that marriage is to be perpetuated throughout the world's history. Mrs. Eddy says, "The marriage contract may be abrogated by mutual consent of the contracting parties." But God says: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Mrs. Eddy says in Christian Science, "the law can set aside the marriage contract." The Bible says: "What therefore God hath joined together, let no man put asunder." To believe the doctrine of Mrs. Eddy is to ignore the Bible. To accept the Bible doctrine is to reject Christian Science. The ways part; which will you follow, God or Mrs. Eddy?

CHAPTER XXI.

Christian Science is Commercialism.

A study of Christian Science leads inevitably to the conclusion that the commercial spirit enters largely into the movement. When Mrs. Eddy visited P. P. Quimby at the age of forty-one, she was a pensioner upon the liberality of her relatives; her wealth at present is estimated to be more than a million. If indeed her object had been altruistic, the accumulation of such a fortune would have been impossible. The Christ, who created all things and who has laid contribution upon universal empire for His creature man, speaking from the human standpoint, declared: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." This is quite different from Mrs. Eddy, who claims equality with Jesus, if not superiority to Him. No great reformer ever made money out of his evangelistic labors. Take the history of Luther, Calvin, Knox, Zuinglius, Melanchthon, Whitfield and Wesley. John Wesley, having been accused of being mercenary, said: "At my death if I am worth ten pounds in excess of the value of my books or what may be due from books sold; call me a thief and a liar." This statement was found to be true at his death; yet he gave away $150,000 during his life. But this is not true of Mrs. Eddy, who lives in affluence with devotees around her to do her bidding as abject slaves, with her hundreds of thousands from which to draw.

But let us examine the facts as revealed in her biography. Mrs. Eddy's cult is a religious and commercial combination. Sickness and sin are treated in the same way, and eliminated by the one process. The practice of Christian Science is a lucrative employment; many Christian Scientists have made handsome fortunes by devoting all their time to its practice. Mrs. Eddy's writings are a source of great revenue. She has made it necessary for her students

and adherents to study her book, "Science and Health." She says: "Science is absolute, and is best understood through the study of my works and the daily Christian demonstration thereof." (Miss. 156). "My students need to search the Scriptures and ' Science and Health with a Key to the Scriptures,' to understand the personal Jesus' labor in the flesh for their salvation." (Miss. 214). "In 1895 I ordained that the Bible, and "Science and Health with a Key to the Scriptures," the Christian Science text-book, be the pastor, on this planet, of all the churches of the Christian Science denomination." (Miss. 382). These extracts are sufficient to indicate that Mrs. Eddy kept constantly before her adherents the necessity of reading her books. In fact, it is imperative. To-day Christian Scientists have no other pastor than the Bible and "Science and Health." "Science and Health" sells at three dollars and eighteen cents per single copy, two dollars and fifty cents each by the dozen bound in cloth. The edition published in 1901 contains six hundred and sixty-three pages, including the index. The original cost of this book is forty-seven and one-half cents. For a time, Mrs. Eddy received one dollar royalty; but in 1892 Mr. W. S. Nixon resigned as publisher for Mrs. Eddy, who gave the work to her adopted son Dr. Foster and then increased her royalty to one dollar and fifty cents per copy. "Miscellaneous Writings," a book of four hundred and seventy pages bound in cloth, sell for two dollars and twenty-five cents; and "Retrospection and Introspection," a book of one hundred and twenty-nine pages bound in cloth, sells for one dollar. In 1893, Dr. Foster paid to Mrs. Eddy $11,692.79, in royalties, in 1894, $14,834.12, in 1895, $18,481.97, an aggregate of $45,008.88 for the three years. At the same ratio of increase up to this time, her royalty is immense.

But this in only one item of income. The following illustrates her shrewd commercialism: "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed, is more apt to recover than he who

withholds a slight equivalent for health. Healing morally and physically are one." (Miss. 300). Money is the milk in the cocoanut; money accelerates the healing virtue of Christian Science. And yet Mrs. Eddy tells us that she heals as did Jesus; she assumes to despise the things that are material. "I accepted, for a time, fifteen dollars each Sunday when I preached." (Miss. 349). It should have been a delicate matter for Mrs. Eddy to charge some of her pupils, who deserted her, with mercenary purposes with her own record before the world. Yet she says: "Some of the mere puppets of the hour are playing only for the money, and at a fearful stake." (Miss. 368). She has played her hand so successfully for money that she was led to suspect the sincerity of others. The principle source of Mrs. Eddy's income was for a long time her tuition fees. She charged three hundred dollars for twelve lessons, given in twelve half days running through three weeks; but she says, God compelled her to make the charge. At first, she charged but one hundred dollars, but God just forced her to a raise of two hundred dollars. She shall be permitted to speak for herself. "When God impelled me to set a price on my instruction in Christian Science Mind healing; . . . . . I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college,—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence to accept this fee." (Ret. and Int. 71). Only a loyal student will accept this statement as true. No sane person will believe that God had anything to do with Mrs. Eddy's business affairs; the idea that God should impel her to make an exorbitnat charge from which she shrank! The shrinking doubtless was the result of criticism. She acknowledged that this was a startling sum for tuition lasting less than three weeks. To ease her conscience, she says: "I beg disinterested people to ask my loyal students if they consider three hundred dollars any real equivalent for my instruction during the twelve half-

days or even half as many lessons." (Ret. and Int. p. 71). But the lessons were finally reduced from twelve to seven, but the tuition fee remained three hundred dollars. Think of this sum for seven half days instruction, in this abominable cult. By 1887, Mrs. Eddy's classes numbered from thirty-five to fifty. Some of these she taught at a discount. A man and his wife were charged but one fee for the two. She claims that she did some charity work. Be this as it may, it is safe to say that her receipts for teaching at this period, for the one course, was from five thousand to ten thousand dollars for a period of three weeks. To the primary class she added the following: a normal class, a series of six lessons, for which she charged two hundred dollars; a course of six lessons in metaphysical obstetrics, for which she charged one hundred dollars; and a theological course, for which she charged two hundred dollars. To take all these courses the tuition amounted to eight hundred dollars. Whoever conceived a more lucrative scheme than this? And yet God is made a party to this exorbitant fleecing, this piratical imposition on the credulity of abnormal people.

Not only is Christian Science a source of revenue to its founder, but to thousands of her followers. Mr. E. S. Plimpton, who writes a chapter for "Searchlights on Christian Science," (p. 106), tells of a merchant with whom he was acquainted who sold his business, took lessons under Mrs. Eddy, returned home and taught classes numbering sometimes as high as twenty, charging for twelve lessons fifty dollars. This was much in excess of his profits in the mercantile business. These pupils, in their turn, became teachers and practitioners; the former at five dollars per pupil, the latter at from one to two dollars a treatment. It is not a matter of surprise that Mrs. Eddy could appeal to her pupils to vindicate her in her avaricious transactions, since her "loyal students" themselves find a bonanza in Christian Science. Yet they tell us that this speculating scheme is a revelation from God, that Mrs. Eddy herself enters into the Godhead and is a constituent of Diety. Mr.

Plimpton significantly propounds the following questions: "Again I ask, is the fact of profit without its influence? Is not the world full of examples of the promotion of that which promises returns of great profit to the promoters? May not indeed the question of profit compete with, if not overshadow, other incentives? In what feature of this phase of the question is there harmony, with the command of Jesus; 'Freely ye have received, freely give.'"

There is only one explanation to the many law-suits, which Mrs. Eddy brought against former students and which were brought against her, and that is her avaricious spirit. If an idealist in other things, she is a realist in money matters, a real materialist. In 1879, Mrs. Eddy brought suit against Geo. Tuttle and Charles Standley, two former pupils for unpaid tuition. Judge Choate, after hearing the testimony in the case, decided against Mrs. Eddy. The substance of Judge Choate's decision was, that which Mrs. Eddy contended was reasonable compensation for instruction given, was a farce. Mrs. Vickary becoming dissatisfied with the instructions she had received from Mrs. Eddy brought suit, in 1872, for one hundred and fifty dollars that she had paid in advance; she obtained judgment against Mrs. Eddy. In 1877, George Barry brought suit against Mrs. Eddy for two thousand seven hundred dollars and got judgment for three hundred and fifty dollars according to the version of Sibyl Wilbur. In 1878, Mrs. Eddy brought suit against D. H. Spofford to recover tuition and royalty on his practice. In February, 1878, Mrs. Eddy brought suit against Richard Kinneday to recover seven hundred and fifty dollars on a promissory note. He was her former partner and practiced Christian Science, while she taught it to her students. This suit she gained in the Municipal Court, but it was reversed in the Superior Court. In 1883, Mrs. Eddy brought suit against E. J. Arens, a former student, for infringement of her copyright and won the suit. What mean these law-suits? Are they the outcome of a system of love, a philanthropic, altruistic, evangelistic spirit, the

spirit of Christ who said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also?" Mrs. Eddy stands condemned by the Bible, which she essays to interpret spiritually above other people. Paul says: "Now therefore there is utterly a fault among you, because ye go to law one with another, Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" When money is involved, the Bible does not stand in the way of Mrs. Eddy, who is now a millionaire.

On the 21st of October, 1881, eight of Mrs. Eddy's students sent to the Christian Science Association notice of their withdrawal and a memorial setting forth their reasons for so doing. Referring to Mrs. Eddy, they said: "We . . . . . perceive with sorrow that departure from the straight and narrow road . . . . . made manifest by frequent *ebullitions* of temper, *love of money* and the appearance of hypocrisy, cannot longer submit to such leadership." (G. M., p. 276). While these prominent students expressed their appreciation at what they had learned from Mrs. Eddy, they were cognizant of her great faults, her covetousness, ill temper and hypocrisy. Geo. H. Barry and Elizabeth M. Newhall, two of Mrs. Eddy's students, advanced the money to pay for the first edition of "Science and Health" and Mr. D. H. Spofford, who had charge of the sale of her books, paid out five hundred dollars of his own money for advertising and personal expense; but Mrs. Eddy made no effort to reimburse them and censured Mr. Spofford for paying to these students about six hundred dollars received on account of sales of her books. She declared that the pupils ought to have given the money for the good of the cause.

In founding the "Christian Science Journal" it was necessary to raise the money by subscription; but Mrs. Eddy did not subscribe, she left that for her followers. There was a jewelery manufacturing company conducted by J. C. Derby, who manufactured "Christian Science" emblems; Mrs. Eddy's favorite flowers were made up into cuff-buttons,

rings, brooches, watches and pendants, which varied in price from two dollars and fifty cents to three hundred and twenty-five dollars. An ordinary silver spoon called the "Mother spoon" sold for five dollars. A notice appeared in the "Christian Science Journal," which reads as follows: "Christian Science Souvenir Spoon;" On each of these most beautiful spoons is a motto in bas-relif, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth. (Signed) Mary Baker Eddy." (Searchlights p. 49). The number of Christian Scientists have been variously estimated at from fifty thousand to three hundred thousand. Mrs. Eddy claims three hundred thousand and Rev. B. A. Green, D. D. accepts this estimate, but Georgine Milmine contends that fifty thousand is nearer the number. If we put the number at one hundred thousand and all purchased one spoon at five dollars the yield would be the handsome sum of five hundred thousand dollars. Allowing the manufacturer one-half, Mrs. Eddy's interest would amount to two hundred and fifty thousand dollars. Mrs. Eddy has also speculated upon her own pictures. These pictures were sold by H. P. Moore and J. C. Derby of Concord, N. H. The cheapest sold for $1.00. When they were ready for sale, in 1899, Mrs Eddy encouraged the sale by a published notice in the Journal. After complimenting the picture as superior to the ones hitherto on sale, she closed by saying: "I simply ask those who love me to purchase this portrait. Mary Baker Eddy." I think this evidence is sufficient to prove to the unbiased that Mrs. Eddy is covetous to an alarming extent. Her system is a well devised scheme for money making, and but for this fact would long since have passed.

CHAPTER XXII.

Mrs. Eddy Assumes to Tell Us How We May Be Exempt From Sickness, Death, and all the Ills to Which We Are Subject.

Mrs. Eddy virtually admits that much of Christian Science can not be demonstrated. She says: "Christian Science must be accepted, at this period, by induction. We admit the whole, because a part is proven, and that part illustrates and proves the entire Principle." (p. 457.) "If mathematics presents a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it. If one of the statements in this book is true, every one must be true, for not one departs from its system and rule." (p. 539.) If this statement be true, the converse must also be true; that is, if one statement in this book is false, every one must be false. This is precisely the case. Let us take her primary postulates found on page 7: "God is All in all." God is good. Good is Mind. God, Spirit, being all, nothing is matter." All these postulates are false, except that which ascribes goodness to God. Mrs. Eddy and all of her followers believe that matter is substance, that it does exist in fact, that man has a separate existence from God. Mrs. Eddy has such an assurance of the existence of matter that she acts like other people in observing material regulations. She eats, drinks, sleeps, like other people. She is a realist when it comes to accumulating money. If matter is nothing, an illusion, why does she value a dollar? These postulates being false, all the conclusions drawn from them are false. The part she claims to have demonstrated is her theory of healing the sick. Mrs. Eddy and her satellites claim that they heal the sick and in doing this, demonstrate conclusively that Christian Science is true in every particular. This assumption is as dangerous as it is fallacious,

and the glaring fallacy, which it contains, will be made manifest viewed in the light of reason and the facts involved.

If the predicates that Mrs. Eddy submits were capable of logical demonstration and were supported by the Word of God, then we would be forced to accept them. Again, if all her conclusions were attested by practical results, however illogical her utterances, we would be forced to accept her dogmas. But none of these suppositions are true. Mrs. Eddy contends that mortal belief produces disease, in fact, that it is the originator of all our troubles. It is proper that she should state her own propositions and this we now permit her to do: "It is mortal belief which makes the body discordant and diseased." (p. 104). "The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain,—that is, its own belief in pain." (p. 47.) "Mortal mind is the worst foe of the body . . . . . All disease is the result of education, and can carry its ill-effects no further than mortal mind maps out the way. Christian Science heals organic disease as well as functional." (p. 69). "When the body is supposed to say, 'I am sick,' never plead guilty. Since matter cannot talk, it must be mortal mind which so speaks; therefore meet the intimation with a protest." (p. 390). "It is mental quackery to make disease a reality." (p. 394). "Pain and pleasure have no partnership with matter, which can neither suffer, nor enjoy; but mortal belief has such partnership." (p. 73). These excerpts indicate Mrs. Eddy's method of warding off sickness and death.

Nothing discordant, harmful or sinful has real existence; sickness is merely a belief of the mortal mind; so are sin and death. Get rid of the belief and the trouble is removed. "Ignorant of the fact that a man's belief produces disease and all its symptoms, the ordinary physician must of necessity increase disease with his own mind. Then he addresses himself to the work of destroying it, through the power of matter. The systems of physics act against meta-

physics, and *vice versa.* When mortals forsake the material for the Spiritual basis of action, drugs lose their healing force; for they have no innate power. Unsupported by the faith reposed therein, the inanimate drug becomes powerless. (p. 53). Disease is purely mental, imaginary, not a fact, but a belief. She contends, this being true, "the ordinary physician must of necessity increase disease with his own mind." How can that be, pray tell me, viewed from the standpoint of the Eddyites? If sickness is only a belief of the mortal mind, which she contends is nothing, how can a physician by a mental act increase nothing? If the presence of physicians increases disease and "physics militate against metaphysics," how does it happen that people are so often relieved of pain instantly when physicians are called in? Why is it that of hundreds treated by physicians, such a small per cent die? From my own observation and from the best information at hand, I am persuaded that not more than one patient in four or five hundred visited by the ordinary doctor, grows worse under his treatment, barring those who are suffering from the infirmities consequent to age and those who are afflicted with tuberculosis and other virulent diseases, too far advanced in their inroads upon man's vitality. If the hypothesis submitted by Mrs. Eddy be true, every patient visited would be made worse by the presence of the physician. The assumption that the "systems of physics act against metaphysics, and vice versa," is averse to science. It is incorrect to assume that mind can act on matter or matter on mind as an abstract proposition. No one except the Eddyites will deny that there is affinity between mind and body, that the state of mind, to a limited extent, effects the body favorably or unfavorably, as the case may be. This being true, the presence of the physician tends to relieve the tension of the mind, which is helpful to the patient. But this proposition I shall elaborate in a subsequent chapter.

Mrs. Eddy assumes that she adheres to a system of metaphysics; this is false. She has no system. Her position is,

that "no more sympathy exists between the flesh [body], and Spirit, than between Christ and Belial." (p. 64). "Thus the ideas of God in universal man, are complete and forever expressed." (p. 512). "The infinite idea, man, is no more seen or comprehended by mortals, than his infinite Principle, Love. Both are co-existent and eternal." (p. 513.) I have introduced these excerpts so as to put myself beyond the reach of a charge of misrepresentation. If, indeed, we are, as asserted by Mrs. Eddy, just God's ideas; then we are not concerned about physics or metaphysics for we are neither substances nor entities, only reflections of God, His ideas only. But back to the quotation in question. Note that she claims that drugs have no innate power, that it is invested power, which is the result of human belief. I have previously discussed this contention; but as the subject is recalled by the text under review, I desire to add to what has gone before. There is not a mature boy, ten years of age, who does not know that the statement of Mrs. Eddy is false. You could not induce him to take strychnine, although he may be the son of a Christian Scientist and has been taught that poison is not poison, to say he is not sick when he knows he is sick, or to say he is not hurt when he knows he is smarting with pain. He will not take the poison because he knows it contains power to destroy life. If this doctrine were true, poor Dr. B., whom I once knew, who by mistake gave his own child strychnine, thinking it was quinine, would not have been driven by his deep sorrow from the practice of his profession to the cultivation of his farm with his own hands. The doctor, I knew, who took carbolic acid by accident, would not have died if there did not reside inherent power in drugs. Belief does not affect a fact; because we believe at night that the sun will rise in the morning, is not the cause of its rising. Consumptives in the last stages of the disease believe they will get well, nevertheless they die. Mrs. Eddy's theory is false. She cannot demonstrate it herself for she has suffered more or less, as has been proved, throughout her long life. For

many years she has been troubled with a paralytic shaking of her head. She contradicted her theory when Dr. Fletcher, D.D.S., extracted a tooth for her. Of this she was sensible and later said to him: "Mr. Fletcher, I suppose that when I asked you to put something on my gum to prevent the pain that I asked you to do what is contrary to my teachings." Moreover, her husband, Dr. Eddy, died from heart trouble, as has been shown, in her immediate presence. Nevertheless she declares that he treated himself, that she could have restored him to health if she had not been too busy with Christian Science affairs. Which horn of the dilemma will her followers prefer? To admit she could not restore her husband to health and prolong his life is to renounce faith in Christian Science; for if Mrs. Eddy, the mogul, the "Mother," the female constituent of Diety, the vicegerent of God, the Father, did not have the power to overcome the disease, (the belief of mortal mind) of her own husband, one of her most devout believers, then her claim is totally destitute of truth. On the other hand, if she could have relieved him of his suffering, restored his health and prolonged his life and would not take time to do so, she is guilty of criminal neglect, of base ingratitude and totally destitute of conjugal and Christian love. Of this charge, Mrs. Eddy stands self-condemned; for she says if she had not been so busy, she could have cured him. Busy doing what? The reasonable conclusion is, she was busy, tending others, teaching, writing, for all of which there was a financial consideration. Mrs. Eddy gave out a statement, which was published in the "Boston Post," June the 5th, 1882, Mr. Eddy having died on the 3rd of June, in which she says: "My husband's death was caused by malicious mesmerism;" this she denominated, "Arsenical poison, mentally administered." She claimed this mesmeric influence was exerted by Mr. Arens a former pupil. She called in Dr. R. K. Noyes of Lynn, now of Boston, a graduate of Dartmouth Medical School. He diagnosed the case, pronounced Mr. Eddy's trouble heart disease, and said the patient was

likely to die at any moment. After Eddy died, this doctor was called in to make a post mortem examination, which he did and found Mr. Eddy's death was due to organic heart disease, that "the aortic valve was destroyed and the surrounding tissues infiltrated with carcareous matter." This was shown Mrs. Eddy, who proceeded to have a quack doctor confirm her contention that her husband had died from "arsenic poison." Take any view of this subject you prefer, and it will prove the utter undoing of Christian Science. Suppose Mr. Arens did exercise poisonous mental influence over Mr. Eddy, which could not be counteracted by Mr. and Mrs. Eddy, the proof is conclusive that evil did overcome good, that Christian Science was subdued by an adverse power exerted by an enemy. If an enemy, one man, can conquer by superior mental prowess the founder of the cult aided by her immediate followers in her own household, what becomes of her contention that she can raise the dead and etc.? That text is apropos in this connection, "Physician heal thyself." If this metaphysical system cannot be demonstrated by its author in her own behalf and that of her husband, it is an absolute failure. Mrs. Eddy in the statement referred to above says: "My husband . . . . . during his brief illness just preceeding his death, his continual cry was, 'only relieve me of this suggestion of poison and I will recover.'" As a matter of fact, Christian Scientists die like other people, often through neglect of proper medical treatment. The timely attention of skilled and competent M.D. practitioners would have prolonged the lives of many of these people, who are now in their graves.

Mrs. Eddy boldly asserts, that, "Man is never sick; for Mind is not sick, and matter can not be." (p. 392). Is this true? If so, the question is settled forever and we need not trouble about the matter any more. But strange to say, the author herself does not believe the statement. In telling us what her hocus-pocus can do, she says: "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. It acts as an alternative, neutraliz-

ing error with Truth. It changes the secretions, expells humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." (p. 55). Yes, a wonderful curative this, but pray tell us, how all these antithetical statements can be true? How can Christian Science do these things, when "Man is never sick; for Mind is not sick and matter cannot be." Oh, consistency, thou art a jewel! Such a system, so absurd, so self-contradictory and shocking to the common sense of thoughtful people! If this is true, why did Mr. Eddy die? Here is the boast, the presumptious claim; but where are the evidences? How futile is her system; Mrs. Eddy, herself sick and her husband, suffering, dying, dead, all of which she admits from the force of circumstances. But "Christian Science" must be accepted, at this period, by induction. "We admit the whole because a part is proven." Yes, indeed, they heal the sick and that settles the question. But whom do they heal? Mr. Eddy is dead, Mrs. Eddy subject to spells life long and thousands of her followers are sick, dying and dead. Proved by induction! Where is the proof? Hundreds of other people have been healed by mental process. Quimby surpassed Mrs. Eddy, or any of her followers, as a mental healer. So Mrs. Eddy has not pre-empted the field of Mental Medicine.

Passing from this, we come to another utterance equally absurd: "We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the Truth of Being, for matter can not suffer. Mortal mind alone suffers,—not because a law of matter has been transgressed, but because a law of this mind has been disobeyed." (p. 77). "Heat and cold are products of mind." (p. 373). The wonder to me is, that Mrs. Eddy could muster up the audacity to write and publish such contradictory statements. She largely presumed upon the credulity of the people. But do the Eddyites believe these statements? They do not; for they have heating facilities in their homes as other people have. They do not wear summer clothes in the winter or winter

clothes in the summer; but they conform to the same customs practiced by other people, are subject to the identical laws that control other people. Why wear clothes at all, if we are only God's ideas? Christian Science is theoretically one thing; practically, it is the very opposite. If heat and cold are the products of mind, how can we account for the changes of temperature, which are constantly taking place throughout the year? Some of the changes are very sudden. How does it happen that these changes often take place in the night, suddenly, while all the people are asleep? A Christian Scientist can go to the North pole without any inconvenience, if Mrs. Eddy's doctrine be true. Why, just believe you are warm when you know you are cold and you will be warm. No one but a fool would try the experiment. For despite what these people profess to believe, they are as careful to protect their bodies against poison and death as other people. A theory which is contradicted at every turn of life deserves the universal condemnation of all men. I beg to quote other passages in this connection: "If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure. If you are a Christian Scientist, such symptoms will not follow from the exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of belief." (p. 383). Mrs. Eddy's word for it, her followers are not subject to the laws of nature. They are invulnerable to heat, to cold, to chills, coughs, influenza, lung diseases, in a word, to all the ills to which the rest of us poor mortals are subject. Is this true? It is not true; for as a matter of fact, they are as subject to all diseases as are other people. They can not produce one single subject who lives up to the teachings of this book, not one.

Keep in mind Mrs. Eddy's proposition, that the belief of mortal mind gives rise to every ill and adverse condition.

What is this scapegoat of Christian Science? Nothing at all. Here is what Mrs. Eddy says: "Mortal mind is a solecism in langauge, and involves an improper use of the word *mind.* As Mind is immortal, the phrase *mortal mind* implies something untrue, and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence." (p. 8). Very good, mortal mind is nil, "has no real existence;" yet it gives rise to belief of sin, sickness and death; the belief is unreal, is an illusion. Sin, sickness and death are not verities; they are illusions, nothings. Logically, the first nothing can produce the second nothing, and the two nothings produce the third nothing. But mark you, these nothings deprived Mrs. Eddy of her husbands and she said they died, except the one who deserted her. Yes, they did die; the last one died of an atrophied heart and became food for grave worms, as others who die. Such folly! And yet confiding women have told the writer that he did not understand "Christian Science." Alas too well for them!

But the theory advanced by Mrs. Eddy, that mortal belief produces sin, sickness and death, is not original with her. Dr. Quimby, from whom she purloined her original ideas and some of her cardinal hypotheses, taught that belief gave rise to sickness. The following are some of his statements: "The greatest evil that follows taking an opinion for truth is disease." (The True History of Mental Science, p. 12). "Also that, disease being a deranged state of the mind, the cause I found to exist in our belief." "Disease and its power over life, and its curability, are all embraced in our belief." (ibed. 14.) "My theory teaches man to manufacture health; and, when people go into this occupation, disease will diminish, and those who furnish disease and death will be few and scarce . . . . . It shows, too, that what he arrived at was the knowledge that disease is nothing but an error of belief, to be corrected by the truth." (ibed. 18). "Every disease is the invention of man, and has no identity in wisdom; but, to those who believe it,

it is a truth." (ibed. 36). "Disease being made by our belief, or by our parents' belief, or by public opinion, there is no formula to be adopted, but every one must be reached in his particular case." (ibed. 48). These excerpts are sufficient to prove that Mrs. Eddy predicates her system of exemption and cure of disease upon the hypothesis of Dr. Quimby, who could not have borrowed from Mrs. Eddy; for he died before she received her revelation (?). As she was healed by Dr. Quimby, beyond all controversy she embraced his theory. But the theory is false *per se.* Belief is impossible without some basis. There must be some ground or evidence for belief before it can exist. If we are in perfect health to-day, we do not believe we will be prostrate by disease to-morrow. To-morrow some serious or fatal accident befalls us. This could not have been the result of belief? To-morrow we may be suddenly stricken by paralysis, which could be no more the effect of belief than sudden accident. When the accident occurs and we see and feel the broken arm or leg, then we have a belief, which amounts to knowledge. When we are seized by paralysis, fever, colic, etc.; then we have a belief which amounts to knowledge. If indeed belief is essentially causal, it follows that in health we could never be sick; because our belief would continue to be one of health and the continuation of health would forever preclude a belief that we were sick. If we assume belief to be the cause of trouble, sickness, sin and death, then it is a cause sufficient to eliminate all trouble, sorrow, accidents, poverty, distress, reverses, as well as health and freedom from death. If this premise be true, we could live in palaces as well as in hovels, in affluence as well as in poverty. Mrs. Eddy would have us to accept "Christian Science" at this period by induction. "We admit the whole, because a part is proven." (p. 457.) They claim to heal the sick and that settles forever the truth of her contention. If her inductive process proves anything, it proves too much. The Mormons heal the sick, therefore, Mormonism is true.

Quimby healed the sick, Mrs. Eddy herself being a witness; therefore, Quimbyism is true. But she afterwards accused him of practicing animal mesmerism. Dowie healed the sick; therefore, Dowieism is true. We can continue to apply Mrs. Eddy's induction to every pretender who has pointed to his healed subjects through all the history of the past.

Mrs. Eddy makes another remarkable claim for her followers; to it give heed. "When sufficiently advanced in Christian Science to be in harmony with the Truth of Being, men become seers and prophets involuntarily, controlled not by demons, spirits and demigods, but by one spirit. It is the prerogative of ever-present Mind, and of thought which is in rapport with the Mind, to know the past, present and future." (pp. 249-250.) This is a high claim, but carefully grounded. She says this prophetic condition will obtain when sufficiently advanced in Science to be in harmony with the Truth of Being. But when will she or her disciples reach that advanced state? For forty-four years this doctrine has been promulgated; yet this "Science" has literally failed to produce one prophet. Judging the future by the past, we may safely conclude that it never will. I demand of Mrs. Eddy to give us one token of the truthfulness of this contention;—just one will do. What is the name of her prophet? Where does he live? It is high time for Christian Scientists to make good some of the wonderful achievements to accrue to the world through it.

CHAPTER XXIII.

Testimonies—Mrs. Eddy's Theory of Healing Considered Negatively.

Christian Scientists propose to establish the truth of their *theory aposteriori,* maintaining that the cures they seemingly or actually effect are sufficient to attest the genuineness of their claim. If, indeed, their system is so perfect as to invariably effect cures, then their contention would deserve consideration; but inasmuch as they fail to cure more frequently than they succeed and hundreds die whom they attend, in many instances those who would have recovered with proper medical attention, and the further consideration that many whom they treat would as speedily recover without their treatment, the absurdity of their claim is well demonstrated. Nevertheless, this is their stronghold; this is what they term "demonstration." And because some people recover whom they treat, they would have us accept all the contradictory and fallacious statements set out in so-called Christian Science.

Let us examine a few of the very remarkable testimonies which they ask us to accept as proof of the truth of their dogmas. Mrs. Eddy gives this instance which is said to have occurred at Westerly, Rhode Island. "On my arrival my hostess told me that her next door neighbor was dying. I asked permission to see her. It was granted. . . . . The physician had given up the case, and retired. I had stood by her side about fifteen minutes when the sick woman rose from her bed, dressed herself, and was well." (Ret. and Int. p 58.) Referring to her book, Science and Health, she says: "When the demand for this book increased, and people were healed by simply reading it, the copyright was infringed." (Ret. and Int. p. 57.) "Our last vestry meeting was made memorable by eloquent addresses from persons who feelingly testified to having been healed through preaching. Among other diseases cured they

specified cancers. The cases described had been treated and given over by physicians of the popular schools of medicine, but I had not heard of these cases till the persons who divulged their secret joy, were healed. . . . . One memorable Sunday afternoon, a soprano—clear, strong, sympathetic,—floating up from the pews, caught my ear. When the meeting was over, two ladies pushing their way through the crowd reached the platform . . . . . one of them said: 'Did you hear my daughter sing? Why, she has not sung before since she left the choir and was in consumption! When she entered this church one hour ago she could not speak a loud word, and now, ... she is healed.' It was not an uncommon occurrence in my own Church for the sick to be healed by my sermon. Many pale cripples went into the church leaning on crutches who went out carrying them on their shoulders." (Ret. and Int. pp. 26-27.) These are remarkable statements, but doubtless are *gratis dictum.* We have learned it will not do to accept Mrs. Eddy's statements as we would ordinary truthful mortals; her language, ethics, philosophy, science, interpretations, veracity and religion are peculiarly her own. A statement is made by someone over the initials A. H. W. giving an account of healing her (or his) own child just a little over a year old by reading "Science and Health." (Misc. p. 433.) Another writer over the letters L. M. C. claims to have been healed by reading "Science and Health." The writer says: "Although I could only understand it in part, I knew it was the truth. . . . . I was healed before I had read half-way through the precious volume." (Misc. 441.) Another tells of maladies cured and then says: "With all this, I seem to have very little spiritual understanding." (Misc. 443.) Another tells about a little six-year-old boy who was induced to change his mind "about going to a picnic. He did not feel that he wanted to go; seemed dumpish, and according to mortal belief was not well; . . . . . His mother took him in her lap and began to read to him from 'Science and Health' very soon he expressed a wish to go to the picnic,

and did go." (Misc. 445.) Another writes: "The mother of a little girl about eight years old told me her child was having a severe attack of cold, and was delicate and easy to take cold. I told her the little girl would be alright; not to give her any medicine, but read 'Science and Health' to her. When I next saw the mother, she told me the little girl was entirely well." (Misc. p. 460.) These testimonials will serve to indicate to the reader the character of testimonials, which take up seventy pages of "Miscellaneous Writings." These are given to prove that the vagaries of "Christian Science" are true. But in fact they prove that this is but silly twaddle. If we can believe that people were healed of a cancer and consumption and of lameness by hearing Mrs. Eddy preach, we can believe that the moon is made of green cheese. This is greater power than Christ Himself exercised; for He never healed any until he was either sought out by the invalids themselves or their friends. The idea of a year-old child or a six-year-old child being affected for good by hearing Science and Health read is preposterous.

"Science denies error, heals the sick, overthrows false evidence, and refutes materialistic logic." (p. 14.) This woman claims enough; but when her statements are tested by the facts involved, we find that they all fall short and prove to be false. This statement is purely dogmatic. Nowhere in this book do we find an argument that contains any merit in support of any of her declarations. Mrs. Eddy means by false evidence and materialistic logic such evidence and logic as appeal to our cognition. This is evident from her tenets. But how does she claim to heal the sick and save the sinner? I shall answer the question negatively. Mrs. Eddy declares "Divine Metaphysics is now reduced to a system." (p. 40.) Although she terms her so-called science a metaphysical system, yet she eliminates the human will. The following is her definition of will. "The motive-power of error; belief; animal power; the might and wisdom of God. 'For this is the will of God.' Will, as a quality of so-

called *mortal mind,* is a wrong-doer; hence it should not be confounded with the term as applied to Mind, or one of God's qualities." (pp. 588-589.) "Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright." (p. 486.) "The exercise of the will tends to bring on a hypnotic state, detrimental to health and integrity of purpose." (p. 443.) "Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous." (p. 102.) These absurd statements are merely a medley of words. They either betray profound ignorance of true metaphysics or else they demonstrate an utter disregard of facts. The very idea of the will being a "belief," "an animal propensity," "the prayer of the unrighteous," that it tends to bring on an hypnotic state, an illusion of belief; these things are dissimiliar and answer different ends. Yet our author ascribes all these to the will. This is a wonderful feat of Christian Science legerdemain.

Again she says: "Will-power is not Science. It belongs to the senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but sheer animal magnetism. Will-power may infringe the rights of man. It produces evil continually, and is not a factor in the Science of Being. Truth, and not corporeal will, is the divine power which says to disease, 'Peace be still.' Because Science wars with so-called physical science, even as Truth wars with error, the old school of medicine will oppose it. Ignorance, pride and prejudice close the door to whatever is not stereotyped. When the Science of Being is understood, every man will be his own physician, and Truth will be the universal panacea." (p. 38.) I think these quotations make the author's position respecting the will quite clear. She perverts the will, classes it with the senses and charges it with infringing on the rights of man and producing evil continually. In this she places herself on record in opposition to all the great meta-

physicians of all the ages past; she makes herself ridiculous in the eyes of every well-informed person. All metaphysicians pay great deference to the will; so much so, as to assign it to a separate department. Sir William Hamilton submits the following classification of the mind: 1. Cognitive powers, or powers of cognition. 2. Feeling, including emotions, propensities, affection, and also feelings of external origin. 3. Cognitive powers, including desires and will. R. H. Rivers, in his "Mental Philosophy," makes the following divisions of the mind: 1. The cognitive faculties. 2. The feelings, internal and external. 3. The will. Similar classifications are made by all metaphysicians; but the author of "Science and Health" assumes to be wiser than the wise; claiming to have been taught of God, she ignores all authority, and yet she is a plagiarist of the deepest dye. "Science and Health" contains only a medley of nonsense, hodge-podge; it claims to be divine and yet it opposes God; it claims to be scientific and yet opposes science; it claims to be metaphysical and yet it opposes metaphysics; it claims to be logical and yet it opposes reason.

From time to time, I have exposed various errors of this cult. I now invite special attention to the metaphysics of this book. Just think of a treatise claiming to be scientific, yet classing the will with the five senses. In the study of anthropology, sensation forms a separate classification from the mind. The five senses pertain to man's physical organism; the will is a faculty of the mind; the senses are vehicles of communication with the outside world. The will cannot serve any such purpose, but is the umpire of human action and largely forms the character of the individual. Instead of the will infringing the rights of man, it is the controlling power of his actions, and determines their moral quality. Mrs. Eddy charges the will with producing evil continually, which she knows is false. The intent of the will may always be right. Motive directs the will. If the motives are pure, then the dictation of the will must necessarily be virtuous. Take notice that Mrs. Eddy eliminates

the will from her science; for she emphatically declares that it "is not a factor in the Science of Being." So, whatever the reader may have thought or may think of so-called "Christian Science," let him now definitely understand, that the will of man is eliminated from it. This leaves man a mere machine to be operated like a piano, a sewing machine or any kind of machinery. But this doctrine is in strange contrast to Mrs. Eddy's practical life; for she has demonstrated more will power than ordinarily falls to the lot of men—and the motives prompting the decisions of her will have not appeared to be in harmony with the "Sermon on the Mount." Without the will no deed of man could be virtuous or vicious. It is no use to argue the question with Christian Scientists, until they cease to exercise the will as do other people. But let it be remembered that Mrs. Eddy eliminates the will from her cult, so neither the patient nor the healer, nor teacher has a will. How different from the teaching of Christ. "A leper came to Jesus and said Lord if thou wilt, thou canst make me clean," and He said "I will: be thou clean." When the blind man came to Jesus for sight He said unto him, "What wilt thou that I should do unto thee?" The blind man said "Lord, that I might receive my sight." Mrs. Eddy differs as much from God's word as she does from the teaching of men. She ignores the facts, that God throughout the Bible addresses man as a moral agent, that moral agency presupposes volition and that volition necessarily implies the freedom of will.

The reader must keep in mind that Mrs. Eddy's healing scheme and her plan of salvation are the same. Hence she makes man merely a passive subject of salvation. Faith and prayer have no place in her healing system, although she calls it divine. We will hear what she has to say on this subject: "We should remember that Life is God, and that God is omnipotent. Not understanding Christian Science, the sick usually have little faith in it until they feel the beneficent influence. This shows that faith is not the healer

in their cases." (p. 393. "'The prayer of faith shall save the sick,' says the scriptures. What is this healing prayer? A mere request that God will heal the sick has not power to gain more of the divine presence than is always at hand. The only beneficial effect of such a prayer for the sick is on the human mind, making it act more powerfully on the body, through blind faith in God. . . . . Prayer to a corporeal God effects the sick like a drug, having no efficacy of its own, but borrows its power from human faith and belief. The drug does nothing because it has no intelligence. . . . . This common custom of praying for the recovery of the sick, finds help in blind belief; whereas help should come from the enlightened understanding. . . . . Does Deity interpose in behalf of one worshipper, and yet not help another, who offers the same measure of prayer? If the sick recover because they pray, or are prayed for audibly, only petitioners (per se or by proxy), should get well." (p. 317-318.) "The author became a member of the Orthodox Congregational Church when a child. And later she learned that her own prayers failed to heal, and so did the prayers of devout, loving parents and the church; but when the spiritual sense of the creed was discerned, in the Science of Christianity, it was a *present* help." (p. 297.) "Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth. . . . . Shall we ask the divine Principle of all goodness to do His own work?" (p. 308.) "Faith removes bodily ailments for a season; or else it changes these ills into new and more difficult forms of disease, until at length the Science of Mind comes to the rescue and works a radical cure, and then we understand the mystery. Not only does belief seem to bring on disease, but to remove it temporarily, or change its location or form." (p. 397.) "Who or what is it that believes?

Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The body cannot believe. The believer and belief are one, and are mortal mind. Christian evidence is founded on Science, or demonstrable Truth, flowing from immortal Mind; there is really no such thing as mortal mind. Mere belief is blindness, without Principle wherefrom to explain the reason of its hope." (p. 483.) These quotations are sufficiently explicit to indicate that prayer and faith are not instruments in Mrs. Eddy's cult. She expressly declares that a prayer to God to heal the sick has no effect on God; all the effect it can have is on the human mind, making it act more powerfully on the body. "Prayer to a corporeal God" effects the sick like a drug, having no efficacy of its own. She evidently refers to the incarnate Christ when she uses the words corporeal God; she also terms faith blind belief. Although Mrs. Eddy, by some expressions, appears to encourage prayer and faith, especially in her "Miscellaneous Writings," this is done either to cover up, purposely, her real position on this question, or else it betrays a confusion of ideas. In the above excerpts, we have the only logical position possible to her cult. If indeed man is only a reflection of God, His idea, and not a separate personality; prayer and faith are not only unnecessary, but are essentially precluded. Her doctrine is, that prayer cannot change the Science of Being and importunate prayer perpetuates the belief in God as humanly circumscribed, an error which impedes spiritual growth. "Faith removes bodily ailments for a season; or else it changes these ills into new and more difficult forms of disease." "But the Science of Mind comes to the rescue and makes a radical cure." In vain, Christian Scientists may tell us that they believe in prayer and faith with such utterances as the above before us. It is not prayer to a personal God by a personal human being, nor faith in a personal human being that effects a cure of our maladies, physical and spiritual; but it is the "Science of Being." "The body cannot believe, the believer and belief are one."

"Spirit understands." "Christian Science is founded on Science."

There is a sect called "Faith Healers," who not only believe in praying for the sick but also discard medicine altogether, relying entirely upon Divine aid for restoration of health; these people are entitled to profound respect. Many of them are splendid Christians; they honor God by their faith; and they are not without Scriptural support for their contention. Nevertheless, they doubtless make a great mistake by ignoring such human aid as they may be able to command. God uses human instruments in accomplishing His work. It is safe to say, we are required to do for ourselves all that we possibly can, and to avail ourselves of such human assistance as we may be able to command; then we can trust God for aid above the skill and power of men and which the exigencies of the case may require. We have a right to call upon and trust God to heal us when human agencies are inadequate. Prayer and faith are indispensable to salvation, yet they have no place in Mrs. Eddy's cult. Mrs. Eddy ignores this proposition and arrays herself against the doctrine of the Bible as expressed in such texts as the following: "Is any sick among you? Let him call for elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." This text explains itself, but it is antithetical to Mrs. Eddy's doctrine. She eliminates prayer and faith, and says: "The illusions of sickness and sin are dissipated by understanding the Science of Being." Paul was not a Christian Scientist. He recognized that he had flesh and some sort of disease; for he said; "There was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me, and He said unto me, my grace is sufficient for thee." He did not hunt

up an old crazy woman to relieve him; he called on God. These texts favor the "Faith Healer." But we must not take one or two texts, used in the abstract, and from them draw general conclusions; but every text must be considered in its relation to every other text. Turning to Second Kings, the twentieth chapter, we find an account of the sickness and recovery of Hezekiah. In this transaction, we find that Hezekiah was afflicted with an imposthume—possibly a carbuncle—that he was warned of approaching death by the prophet Isaiah; that he prayed to God and wept before Him; that God heard the prayer. Yet the prophet directed that a poultice of figs be laid upon the boil. My contention is, that when we get seriously sick, we should procure medical aid, take the medicine prescribed and pray God to bless the means employed. This is in keeping with reason and Revelation. For we find that Christ, our Lord, recognized the need of physicians. He said: "They that be whole, need not a physician, but they that are sick." Luke, the evangelist who wrote the gospel of Luke and the Acts, was a physician. Paul called him, "The beloved physician." So it turns out that Mrs. Eddy opposes God in her system of therapeutics, as in everything else.

CHAPTER XXIV.

Mrs. Eddy's Therapeutics Considered Positively.

Doubtless the reader has observed how Mrs. Eddy continually refers to the "Science of Being" and "Divine Principle." She means to represent by these terms, which she uses interchangeably, a concrete idea, a being which embodies God and man. It is necessary to understand this fact in the study of this book. Referring to her healing fad, she says: "Why should one refuse to investigate this method of treating disease? Why support the popular systems of medicine, when the physician may be perchance an infidel, and loses ninety-and-nine patients while Christian Science cures its hundred? Is it because allopathy and homeopathy are fashionable and less spiritual?" (p. 290.) It is disgusting to read a statement like that. If any doctor can be more of an infidel than Mrs. Eddy, I should like to know how. I have read infidel statements and have talked with skeptics, but I have yet to find more brazen infidelity than is found in the book I am reviewing. She credits the ordinary doctor with healing one patient in a hundred, and Christian Science with not losing one out of a hundred. Quite a contrast, this! If this statement is true, "Christian Science" would have prevailed world wide before this. But this reckless statement is of a piece with hundreds of her other declarations, utterly false.

But back to the question: How does Mrs. Eddy claim to heal the sick? I will let her answer the question: "The great spiritual fact must be brought out that man *is,* not *shall be,* perfect and immortal. We must hold forever the consciousness of existence; and sooner or later, aided by Christian Science, we must master sin, disease and death. The evidence of man's immortality will become more apparent, as material beliefs are given up, and the immortal facts of Being are admitted. The author has healed hopeless disease, and raised the dying to Life and health through

the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of the Spirit." (p. 426.) "The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no law to regulate sickness, sin, and death, for these are unknown to Truth." (p. 76.) Mrs. Eddy raises the question in "Miscellaneous Writings," page 334: "Why do Christian Scientists treat disease as disease, since there is no disease? This is done only as one gives the lie to a lie; because it is a lie without a word of Truth in it. You must find error to be *nothing*: then, and *only* then, do you handle it in Science." "Because Christian Science heals sin as it heals sickness, by establishing the recognition that God *is all,* and there is none beside Him,— that is all, is good and there is in reality no evil, neither sickness, nor sin." (Ret. and Int. p. 86.) "A mother runs to her little one, who has hurt her face by falling on the carpet, and says . . . . . 'Mamma knows you are hurt.' The more successful method of treatment is to say: 'Oh, nonsense (no-sense material)! You're not hurt, so don't think you are.'" (S. and H. p. 48.) "Healing the sick and reforming the sinner are one and the same thing in Christian Science." (p. 403.) "Not muscles, nerves, or bones, but mortal mind makes the whole body 'sick, and the whole heart faint;' Whereas divine Mind heals all ailments." (p. 115.) "All we correctly know of Mind comes from God, divine Principle, and is learned through Christian Science. . . . . You will reach the perfect Science of Healing when able to read the human mind after this manner, and discern the error you would destroy." (pp. 250-251.) "Destroy fear, and you end the fever." (p. 375.) "To break the dream of disease, understand that sickness is formed by the human mind, and not by matter." (p. 395.) "Argue with the patient (mentally, not audibly) that he has no disease, and conform the argument to the evidence."

(p. 410.) "If the case to be mentally treated is consumption, ... show that it is not inherited; that inflammation, tubercules, hemorrhage, and decomposition are beliefs, images of mortal thoughts, ... that they should be treated as error, and put out of thought. Then these ills will disappear." (p. 422.) "To the Christian Science healer, sickness is a dream, from which the patient needs to be awakened. . . . . Explain audibly to your patients . . . . . the utter control which Mind holds over the body." (p. 415.) "Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in these errors . . . . . Tumors, ulcers, tubercles, inflammation, pain, deformed spines, are all dream-shadows, dark images of Mortal thought, which will flee before the light." (pp. 416-417.) "It is mental quackery to make disease a reality, hold it as something seen and felt, and then attempt its cure through Mind." (p. 394.) These extracts are sufficient to prove Mrs. Eddy's healing theory. That they involve contradictions the reader will not fail to note, but it is not worth while to detain the reader in pointing them out. The one thing her healers are to do, is to deny the existence of disease. The patient must be aroused from the dream of disease. As disease is a belief of the mortal mind, the healer must argue with the patient against its real existence. When the child falls and hurts itself, the mother must tell the child it is not hurt. The patient is not taught to look to God by prayer and faith, is not instructed to exert his will power or to use any mental or physical or spiritual means whatever, but is told to realize that God is the only life, that man is perfect, that sin, disease, and death are illusions. Bear in mind Mrs. Eddy's proposition: that Christian Science is proved by induction; that it is true as a whole because a part is demonstrated. She claims to heal the sick, which is *aposteriori demonstration* of the truth of her cult as a whole.

We have just seen that Mrs. Eddy claims to heal all her patients. If this is true, then her contention deserves serious consideration. The question is, not whether Christian Science

healers succeed sometimes in healing their patients, but do they invariably heal? Mrs. Eddy claims they do as we have already seen. But they have failed to heal in thousands of instances. Many whom they have treated would be alive today if they had received medical attention. In a number of instances, Christian Scientists have been prosecuted for the criminal neglect of patients, who died under their treatment, the evidence tending to prove that with proper medical attention said patients would have survived. Dr. I. H. Coriat truthfully says: "What surgery was in the hands of the barbarous surgeons of the Middle Ages, so today psychotherapy in the hands of the mind curists occupies an analogous position. Their errors fill our hospitals and clinics and add to the number of obituary notices. We only hear of their few successes; of their many mistakes they preserve a wise silence." (Religion and Medicine, p 235.) If Mrs. Eddy's cult is true, every patient treated according to the method she prescribes would invariably be restored to health. In fact, her followers are immunes from all sickness, sin and death. Therefore, one death among them forever refutes Christian Science. We have seen that Mr. Eddy, who was a devout adherent of this cult, the husband of its founder, died under the treatment of the "Mother-god." This occurrence is conclusive proof of the utter fallacy of this cult. It proves one of two things, to-wit: that disease, contrary to Mrs. Eddy's contention is a reality; or that mortal belief is as fatal in its effects as actual disease, since it produces sickness, sin and death. Christian Scientists can take either horn of the dilemma they prefer; for either is fatal to their dogmas. And yet we are told that the truth of Christian Science is established by induction. Thousands of people are being drawn into this mælstrom by this vain delusion. They were treated by a healer; from some cause, they recovered their health and at once jump to the conclusion that Christian Science is true. This is the logic employed: "I was sick, a Christian Scientist treated me; I recovered my health, therefore, I know

that this cult is true." And they become the followers of Mrs. Eddy regardless of the *character of the woman* and the *absurdity* of her doctrine. In doing this they must believe that "tumors, ulcers, tubercules, inflammation, pain, deformed spines, (all kinds of disease) are dream-shadows, dark images of mortal thought,, and that "It is mental quackery to make disease a reality, hold it as seen or felt." It matters not how acute the pain, how virulent the imposthume, how malignant the fever, or how emaciating the tuberculosis, the Christian Scientists teach their patients to say these things are not realities. Tested by the inductive process, we see that Christian Science falls short and passes under the ban. Before the Christian Scientists can claim their cult is true, because some people recover health whom they treat; they must prove they are the only people who have effected and who do not effect *mental cures.* If others can by suggestive therapeutics, or otherwise, effect cures without the use of drugs, the claim of Mrs. Eddy is absurd. If Christian Scientists could effectually and certainly heal the sick and eliminate sin and no others could do so, then indeed we would be forced to regard Mrs. Eddy's inductive claim. But the reverse of this is true.

But let us consider definitely Mrs. Eddy's theory. When her healers visit a patient, they begin their treatment by teaching the patient that he is not sick, that matter has no sensation—in fact, there is no matter—that the mind cannot be sick, therefore, there is no sickness; the trouble is only a *mortal belief.* All the patient is required to do is to get rid of the *belief* and be well. So he is taught to say that he is well, no matter how sick he may be. The patient is instructed to continue to say that he is well, although he may be in a dying condition. It is strange to me that these people do not realize they are telling falsehoods, teaching their patients to do the same, when they have them claim to be well, while yet in the throes of pain. The Eddyite healer proposes to cure his patient by eliminating the will, by contradicting sensation, by trampling on reason, by re-

jecting God, by disregarding Science. "The great Spiritual fact must be brought out," says Mrs. Eddy, "that man is, not shall be, perfect and immortal." She means that all her healers must impress the mind of their patients with the thought, that they are nothing more, nor less, than God's reflections, His ideas, and therefore cannot be sick neither can they sin. Mrs. Eddy claims that she has healed "hopeless disease, and raised the dying to life and health through the understanding of God as the only Life." I emphatically deny that Mrs. Eddy or any one of her followers has ever effected a cure in any such way. I do not deny that, in many instances, people have recovered from sickness who were under their treatment. What I deny is, that they were benefited directly by the treatment employed by so-called Christian Science. In every instance where recoveries occur, an explanation may be found in natural or physiological causes. From time immemorial there have been mental, faith and divine, as well as hypnotic healers, who could point to healed-subjects to attest the truth of their theory. Throughout the ages, there have been those who have resorted to the mystic and relied upon witchcraft and sorcery, necromancy, astrology, the occult, for deliverance or the accomplishment of a purpose. Even in biblical history we find this statement vindicated. So no one age has been free of things of this character. Among the Roman Catholics, there have been many witnesses who have kissed the wrist-bone of St. Annie and been healed. In all Roman Catholic countries and in the Greek churches of Russia, you can see great stacks of canes, splints and crutches, left as evidence of the healing efficacy imparted by kneeling at some shrine, or kissing, even touching, some relic.

Prince Hohenloke, Roman Catholic Bishop of Sardica, who was born in 1794, performed many wonderful cures; among them was the healing of Captain Ruthlein, who had been long pronounced incurable of paralysis. His hand was clinched; he had not left his room for many years, yet he was healed perfectly. A student, who had not used his

legs for two years, was also healed. In 1780, F. A. Mesmer, a physician and a student of the occult, first made his appearance. He claimed miraculous powers and effected many remarkable cures. He attracted national attention. Many individuals, as we have previously seen, have come upon the stage of action proclaiming power to heal the sick without the aid of medicine; among these may be mentioned St. Bernard, St. Patrick, St. Margrate, King Pyrrhus, Emperor Vespacian, Dorothea Trudel, Rev. W. E. Boardman, Dr. Charles Cullis, Rev. Mr. Simpson, Mrs. Mix, a colored woman, Dowie, Satterly, Geo. O. Barnes and many others. These all effected cures. Dr. Buckley, a leading minister of the M. E. Church and editor of their Church organ, has written a book styled "Faith Healing, Christian Science and Kindred Phenomena." From this book I quote: "Father Matthew was very successful in relieving the sick; after his death multitudes visited his tomb, and of these many were helped and left their crutches there. . . . . It cannot be denied that many cures occurred at Knox chapel in Ireland; and also at Lourdes in France, whose fame 'is entirely associated with the grotto of Massavielle, where the Virgin Mary is believed, in the Catholic world, to have revealed herself repeatedly to a peasant girl in 1858.' This place is resorted to by multitudes of pilgrims from all parts of the world, whose gifts have rendered possible the building of a large church above the grotto. . . . . The gifts have been made by devotees, many of whom claim to have been cured of ailments that defied medical treatment; besides, a large trade is carried on in the water, which is distributed to all parts of the world. I stood by the fountain for hours observing the pilgrims drinking and filling their bottles." (Faith Healing pp. 4-5.) Who believes that the Knox chapel or the grotto of Massavielle or the water taken from Lourdes possess curative power? But it is more rational to accept these beliefs than to accept the theory of "Christian Science." Let it be remembered that the Mormons make converts by claiming to cure the sick. This is one of their chief methods

of propagandism in Europe. Many have given up home environments and the faith of their fathers and have joined the Mormons because they believed the Mormons exercised supernatural power. The Adventists have also claimed power to heal by prayer without the aid of medicine.

That Dr. P. P. Quimby performed many remarkable cures cannot be doubted. Mrs. Eddy herself was restored to health, according to her own statement, by him and is one of his witnesses. I submit the following extracts from "The True History of Mental Science" by J. A. Dresser, one of Quimby's former students. He quotes from Dr. N. F. Evans the following: "Disease being in its root a *wrong belief,* change that belief and we cure the *disease.* . . . . . The late Dr. Quimby, of Portland, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of most remarkable cures . . . . . proved the truth of the theory. . . . . Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have been deemed either mythical or miraculous. He seemed to reproduce the wonders of the gospel history." (pp. 26-27.) So ardent was his work, Mr. Dresser says: "In brief, he laid down his life for the sick, and died in their cause at the age of sixty-four years." (p. 25.) "The man was overrun with patients for many years, and he was alone in his work." (p. 24.) We have already seen that Mrs. Eddy purloined the cardinal elements of the Quimby theory, out of which she constructed in part, her own theory. Dr. Quimby believed that disease was the result of belief. We have seen that this is Mrs. Eddy's theory. Quimby said: "Disease being made by our belief, or by our parents' belief, or by public opinion, there is no formula to be adopted, but every one must be reached in his particular case. . . . . I know of no better counsel than Jesus gave to his disciples when he sent them forth to cast out devils and heal the sick, and thus in practice preach the truth; viz., 'Be ye wise as serpents and harmless as doves; i. e., never get into a passion, but in patience

possess ye your souls. At length ye weary out the disease, and produce harmony by your truth destroying their error. Then it is you get the case. Now, if you are not afraid to face the error and argue it down, then you can heal the sick. When wisdom, which is Truth, calls upon you, 'Adam, where art thou?' and you are afraid and hide yourself away, then you cannot heal the sick with Truth." (p. 48.) "I know from my own experience with the sick that their troubles are the effect of their own belief." (p. 37.) "Every disease is the invention of man, and has no identity in wisdom; but, to those who believe it, it is a truth." (p. 36.) Dr. Quimby gave absent treatments. He sometimes wet his hands in water and put them upon the face of his patients. Mr. Dresser says: "I knew him to make many and quick cures at a distance, sometimes with persons he never saw at all. He never considered the touch of his hand as at all necessary." (p. 25-26.) Quimby held sin to be a belief and he sought to extirpate the belief by the superiority of mind over body. He says, by opposing the Truth [which is spelled with a capital] to error and arguing down error, we can succeed. It is now an established fact, that Dr. Quimby was a more successful mental practitioner before 1866 than Mrs. Eddy has ever been; yet Mrs. Eddy claims because she has effected cures, her cult is of God. The importance of this subject will justify some quotations from "The Philosophy of P. P. Quimby" written by Annetta G. Dresser, a former student of Quimby, and who was with him at the time Mrs. Eddy came to be healed. The following excerpts go to show the extent of his work: "The last five years of his life were exceptionally hard. He was overcrowded with patients and greatly overworked, and could not seem to find an opportunity for relaxation." (p. 20-21.) The writer in telling how she was healed by Dr. Quimby says: "We took our turn in order, as we happened to come to the office; and, consequently, the reception-room was usually full of people waiting their turn. People were coming to Dr. Quimby from all parts of New England, usually those who

had been given up by the best practitioners, and who had been persuaded to try this new mode of treatment as a last resort." (p. 47.) The following is from Quimby's manuscript, written September, 1861: "I have sat with more than three hundred individuals every year for ten years, and for the last five years I have averaged five hundred yearly, —people with all sorts of diseases." (p. 80.) It is said he performed some remarkable cures. Mrs. Dresser says: "The selections made from a series of newspaper articles, dating from 1842, many of which are testimonials of the most wonderful cures wrought among people of all classes, and including disease in its worst forms, such as lameness, deafness, blindness and etc." (p. 22.) These cures were all effected by a mental process, described by Mrs. Dresser as follows: "Instead of putting the patient into a mesmeric sleep, Mr. Quimby would sit by him; and, after giving a detailed account of what his troubles were, he would simply converse with him, and explain the causes of the troubles, and thus change the mind of the patient, and disabuse it of its errors and establish the truth in its place, which, if done, was the cure." (p. 16.) Quimby claimed that he cured disease under the guidance of a principle which, being understood, must free the sick. The following is quoted from one of Mr. Quimby's circulars: "As my practice is unlike all other medical practice, it is necessary to say that I give no medicines, and make no outward applications, but simply sit by the patient, tell him what he thinks is his disease, and my explanation is the cure." (p. 19.) The following is an explanation of the process by which the cures were effected. "He claimed, and firmly held, that his only power consisted in his wisdom, and in his understanding the patient's case and being able to explain away the error and establish the truth, or health, in its place. Very frequently the patient could not tell how he was cured." (p. 17.) "It was on this principle that Mr. Quimby treated the sick. He claimed that 'mind is spiritual matter, and could change;' that we were made up of 'truth and error;'

that 'disease was an error, or belief, and that the Truth was the cure." (p. 18.) These extracts form additional proof that Eddyism is the offspring of "Quimbyism," that Mrs. Eddy's contention that "Christian Science" is established by induction is not true. Of the two theories, "Quimbyism" is more compatible with reason, science and Revelation. While Mr. Quimby effected more numerous and remarkable cures than did Mrs. Eddy, those cures did not establish the truth of his theory any more than the patients healed by Mrs. Eddy prove her theory to be correct. There is quite a difference between the two methods; so much so, if one is true the other cannot be. But neither is true, as we shall see before this chapter is concluded.

All cures effected are the results of one of three causes or a coalition of them all. They are effected by divine agency, in answer to the prayer of faith; by suggestive therapeutics; or by the use of drugs; or by combining two or even all of these methods. Let us look carefully into this question as so much depends upon it. Rev. W. F. Evans, who accepted Mr. Quimby's theory as a basis, published a book styled "Mental Medicine." From this book, I beg to quote the following: "The power to cure disease without the administration of medicines, and simply by the psychic force imparted through the hand, is a more common endowment than is generally supposed. A large proportion of both men and women, possessing an average share of intelligence, might become successful practitioners, with little instruction, directing them how to use the powers they possess. . . . . The remarkable cures wrought by Valentine Gratsakes, which attracted the attention of the English people, and which were investigated by the Royal Society, were effected by stroking with the hands. Geo. Fox, the founder of the Society of Friends or Quakers, performed what have been deemed miracles of healing, as his journal shows. . . . . Everything that is done is effected in harmony with some law of nature,—some law of mind or matter,—and has in it the relation of cause and effect." (pp. 11-12.) "The cures

effected by Gassner, a Swiss clergyman, who created so widespread an excitement in the latter half of the 18th century, and those wrought by Madam Saint-Aneour, a Swedenborgian lady of rank, in France, and those performed by Herr Richter, in Silesia, exhibit as great therapeutic power as was manifested by Jesus eighteen hundred years ago in Judea. All forms of disease were, in many cases, instantly healed by an invisible power or influence, and the wonders of the apostolic age were reproduced." (p. 13.) "He who best understands the laws of psychic force in its application to the cure of disease, by availing himself of that knowledge, and thus adapting his treatment to nature's immutable laws, will greatly add to his efficiency in the cure of all morbid conditions." (p. 15.) "Faith in the remedial agent, whatever it may be, always increases its efficacy. But the psychopathic physician has the advantage of all other practitioners in his ability to control the mental states of his patients." (p. 31.) It will be observed from these excerpts that Dr. Evans believes that all mental cures are performed in keeping with natural law through the action of "psychic force." He evidently devoted much time to the study of this subject as he has written several books upon the subject and was himself a mental healer, a disciple of Quimby. The presumption is, that no one will ever be able to determine the intricate relationship that exists between the body and the mind; from the logic of facts in the study of mental therapeutics, we are circumscribed by inexorable limitations. But how can we account for the remarkable cures that we have been considering? The writer cannot accept the theory advanced by Rev. I. M. Haldeman, D. D., in his most excellent book, "Christian Science in the Light of the Holy Scripture," that the Christian Scientists perform cures through diabolical force. However, his argument is worthy of careful consideration. But we must look for some natural cause, as Mrs. Eddy's method is diametrically opposed to the Divine method as we shall see.

It is well understood that nature always makes an effort

to restore itself, when disturbed by disease or wounded from without. The restorative energy of nature is often sufficient to effect a cure. The bruised or cut flesh recovers unaided; a diseased organ, unaided, eliminates the virus when conditions are favorable, and the patient recovers. A large per cent of people, who recover from sickness, would recover by proper attention without medical treatment. Physicians do not administer drugs to heal disease, but to assist nature to heal itself. The remedy is given to stimulate and assist some particular organ to perform its functions. The Eddyites claim to cure all those whom they treat and refuse to give nature the credit due to it. It is a fact that stands unchallenged, except by the Eddyites, that the mind sustains a close affinity to the body and exercises a limited control over it. To such an extent is this true, that the recovery of a patient sometimes depends upon his mental state. Therefore, the prudent physician is quite careful to inspire his patient with hopefulness. In fact every physician is, to some extent, a hypnotist. The patient is quiescent and ready to receive any suggestion the physician may make. The physician administers his physic and then suggests to the patient that the remedy will have a salutary effect; when he calls the next day, he anticipates finding an improved condition. The patient accepts the suggestion, which serves as a tonic to the mind; the patient is thus quieted, so that nature is put at the best advantage to do its work. This is the same principle that enables the hypnotist to put his subject to sleep. The passive mind comes under the control of the positive mind, the operator suggests to his subject that he is sleepy, that he is going to sleep; this being repeated time and again, soon he is sound asleep. Then the passive mind becomes submissive to the mandates of the operator when thoroughly hypnotized. There is a school of hypnotists known as the Nancy school. They have a mental treatment of disease by purely oral suggestion. Prof. Bernheim has a work on "Suggestive Therapeutics," in which he sets forth the methods of this school. By sug-

gestion, the ordinary method of hypnotists, the patient is put to sleep. Sometimes it is quite easy for the operator to put his subject to sleep, but this is not always true. Sometimes the suggestion of sleep is accompanied by suitable gestures, and sometimes the operator closes the eyelids of the subject, in the meantime continuing the suggestion of sleep. Sometimes the hypnotist uses a disk, or some other object to fix the attention of the subject before sleep can be induced. The patient is put to sleep by means of suggestion, that is by making the idea of sleep penetrate the mind. He is treated by means of suggestion, by making the idea of cure penetrate the mind. The subject hypnotized, "We try," says Prof. Bernheim, "to make him believe that these symptoms no longer exist, or that they will disappear, the pain will vanish; that the feeling will come back to his limbs; that the muscular strength will increase; and that his appetite will come back. We profit by the special psychical receptivity created by the hypnosis, by the cerebral docility, by the exalted ideo-motor, ideo-sensitive, ideo-sensorial reflex activity, in order to provoke useful reflexes, to persuade the brain to do what it can to transform the accepted idea into reality. Such is the method of therapeutic suggestion of which M. Liebault is the founder." (The Law of Psychic Phenomena, p. 168.) I have before me a book styled "Hypnotism As It Is," by X. LaMotte Sage, A. M., Ph. D., LL. D., from which I submit the following: "We may attribute the cure to the imagination, to the power of mind to unequalize the nervous forces of the system, and throw off the disease, or anything you please. . . . . We have ourselves relieved a large number of people from blindness caused by functional paralysis of the optic nerve—cases very difficult to cure by medicine. Not long ago a gentleman came to us—a physician, ... who had suffered from neuralgia over three months, being unable to cure himself, or even to obtain relief, except by taking powerful doses of morphine. In twenty minutes he was entirely relieved, and in three months afterward the disease had not returned."

(p. 35.) The author gives an instance of relieving a boy of stammering; another was changed from idleness and dislike for books to a studious habit and love for books. He says: "We might write volumes of descriptions of cases of cigarette and morphine habits that we have broken up. Hypnotism is undoubtedly the best of agents for the cure of habits; it not only puts a man in the condition in which he was before he contracted the habit; it prejudices him against the thing he formerly liked to such an extent that he abhors it; he loathes it.' (p. 36.) It appears opportune to quote a few passages from "Practical Lessons in Hypnotism," by W. W. Cook, A. M., M. D. Speaking of hypnotism, he says: "It supplants the physician and the surgeon and cures the afflicted and deformed whom they pronounced beyond the hope of recovery. It breaks the chains of demoralizing and destructive habits." (p. 14.) "Physicians and professors of medicine are openly advocating and employing suggestive therapeutics as their most effective aid in curing disease." (p. 16.) Hypnotism had its origin with Dr. Frederick A. Mesmer. He was a graduate of the University of Vienna. He held that there is a magnetic power similar to 'loadstone,' which extended throughout the universe exercising a peculiar influence over the human body and which he called "animal magnetism." He succeeded in curing many invalids and taught a large number of pupils. For several years he had quite an income. Some very interesting illustrations are given by Dr. Cook of the power of hypnotic suggestion. One is that of an insane man restored to his normal mental state.

"Religion and Medicine" is the title of the book written by Elwood Worcester, D. D., Ph. D.; Samuel McComb, M. A., D. D., and Isador H. Coriat, M. D., which contains an account of the "Emmanuel Movement." These men have attracted national attention by the cures they have performed. Their method differs from all others who discard the use of drugs in treating the sick. They have their patients to submit to a thorough diagnosis by a competent physician

before they undertake to restore them to health. If the disease is functional, they will treat the patient; but if it is organic, they will not undertake to cure them. The following indicates their method: "Although we try to awaken faith on the part of our patients, we do not desire blind nor fanatical faith. We lay absolutely no claim to personal power, we explain as fully as possible the nature of the means we employ, and call attention to the limitations of such methods, and accept as patients only persons suffering from functional disorders. . . . . We avoid all fetiches and material adjuncts as means of suggestion and rely upon moral, spiritual and rational means. Faith may be strong, but it needs accurate and skillful direction in order to be useful as a therapeutic agent; hence the need of careful diagnosis, which is not merely physical, but also moral." (p. 54.) "Each patient presents a new problem and requires individual care. Treatment which would be beneficial to one might have no effect or a bad effect upon another. . . . . Nor is it necessary merely to satisfy the reason: the will also must be aroused, possibly from the slumber of years." (p. 55.) "It is true, psychology is as yet a very imperfect science, and it may be that the question how the mind affects the body is forever insoluble to man." (p. 52.) "Although in every form of disease faith in the physician and in the means he employs is of the utmost importance, yet mere blind and undirected faith seldom cures the sick." (p. 53.) "It is certain, e. g., that far more diseases have been cured by the emotional effect of strong faith and expectation than have been cured by hypnotism." (p. 91.) "The more one can gain the faith and co-operation of the patient, the better the suggestion will succeed." (p. 64.) "The method of suggestion which I have found to be most effective in dealing with the large number of nervous persons who come to us is first to make the patient calm and quiet." (p. 65.) There are two things which constitute the "Emmanuel" method of treating disease, faith and suggestion; this method is unique and altogether different from "Chris-

tian Science." It is safe-guarded by medical skill, so that only functional diseases are treated, thus avoiding the fatal consequences which so often result from the practice of "Christian Science." Doubtless, this method of therapeutics is as successful as any other, if not more successful than any other mental process. They have successfully treated all kinds of nervous disorders. That all kinds of nervous troubles can be successfully treated by suggestive therapeutics has been fully demonstrated. But the statement of Mr. Hudson that: "Theoretically, all diseases which flesh is heir to, are curable by mental process; practically, the range of its usefulness is comparatively limited," cannot be true. For as a matter of fact, there are many diseases which will not yield to mental treatment. Many diseases are traceable to nervous disorder; it may safely be assumed, that any of these troubles may be relieved by suggestive therapeutics. Among those which are subject to mental treatment may be classed hysteria, melancholia, hypochondria, St. Vitus' dance, mania, neurasthenia, psychastenia, to be more specific —functional disturbances of the digestive organs, constipation which does not result from organic disease, insomnia, neuralgia, sciatica, toothache, nervous prostration, headache, rheumatism, evil habits, tumors not chronic, blindness resulting from nervousness. These men engaged in the "Emmanuel movement" have been eminently successful in treating the troubles referred to above. On page fifty-three of "Religion and Medicine" is an instance given of a woman who had suffered with a pain in her head for fifty-five years, yet who was instantly and permanently cured. Another instance is recorded on the same page, of a man and a woman who were saved from the drink habit by correspondence. Examples of relief from diseases caused by hysteria can be found on pages 236-455. It is due to say that these people are crowded with patients from all parts of New England, that they effect many wonderful cures for which they accept no pay. "Our single desire is to help those that it is given us to help. Our class is supported by

the voluntary offerings received at its meetings, but that is all. We neither ask nor accept any reward for our services." (p. 6.)

The study of the different methods of mental healing tends to prove how exceedingly flimsy Mrs. Eddy's specious contention of proof by induction is, and brings us to a direct application of discoveries made in the science of mind, to the claim of "Christian Science." There are several reasons why mental healing is effective. The first and most important is suggestion, a placid state of mind, hopefulness and faith in a person or thing. The power of suggestion appears to be well established, whether the cure is effected by a hypnotist, a representative of the Emmanuel movement, Quimbyist or Christian Scientist. All nervous troubles are more or less subject to mental treatment. Very often instant relief is produced by a few simple suggestions on the part of an operator, who succeeds in putting the mind of the patient in a state of composure. The mind is sometimes, by reason of distressing environment, thrown into an abnormal idea of disease, which may be easily corrected by suggestive therapeutics or by manipulation. In fact, any agent in whom the patient places confidence, may employ different methods to quiet the mind, any of which will prove effective in many instances. These admitted facts, which have been demonstrated time and again by physicians, ministers, mental healers, hypnotics, divine healers, Catholics, Mormons, et al., account for many of the cures effected through "Christian Science." When the so-called Christian Scientist undertakes to heal, he proceeds upon his false postulate, as per instructions given. "Maintain," says Mrs. Eddy, "the facts of Christian Science: That Mind is God, and therefore cannot be sick; that what is termed matter, can not be sick; that all causation is Spirit, acting through Spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before

the corporeal senses is not the Science of the immortal man. To the Christian Science healer, sickness is a dream, from which the patient needs to be awakened." (p. 415.) Once more, "Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. . . . . To prevent disease or to cure it mentally, let Spirit destroy this dream of sense." (p. 410.) Although this teaching is absolutely false, yet it has the identical effect of suggestive therapeutics. The mind of the patient is put to rest, so that nervous troubles are often relieved by Christian Scientists, just as they are by metaphysical healers. Man is wonderfully and fearfully made and is the subject of mental and psychic phenomena. Particular mental and nervous states, indicated by what is termed hysteria, deserve to be mentioned in this connection. Hysteria can assume the symptoms of any kind of disease; paralysis, hydrophobia, sciatica, heart disease, agues, fevers, dyspepsia and other diseases. Hypochondria is quite closely allied to hysteria and produces the same results.

Diseases may be divided into two general divisions, internal and external. No patient can determine positively the internal disease that is preying upon him. As a matter of fact, the most skillful physicians are sometimes mistaken in their diagnosis. What appears to the patient, and to the ordinary observer, a malignant disease may be but the reflex of hysteria or hypochondria. Neurasthenia may produce symptoms of organic heart disease and liver trouble, and beget fear of incipient cancer. The writer has by suggestion and by stimulating the faith of patients brought relief to them. This is true in all kinds of diseases which may be controlled by psychotherapy. "Christian Science," so-called, despite the fact that the theory is fundamentally false, may prove efficient in as much as its teaching tends to relieve fear and quiet the mind by discarding the existence of disease. The efficient cause of relief is found in the power of suggestion; the patients they heal could be healed

by anyone who understands the principles of suggestive therapeutics. The end which is accomplished by psychotherapy is accomplished by the Eddyites on a false basis.

Mrs. Eddy claims that the truth of her teachings is established by induction; that she heals the sick and that settles all controversy. But I have shown that Mrs. Eddy has only accomplished what mental healers, and pretentious divine healers, have done under similar circumstances. But it is contended, she has many living witnesses who are ready to testify that they have been healed by her methods. So have the Mormons their witnesses. The Catholics also can produce their witnesses, who have kissed the wrist-bone of Saint Annie and been healed. It is an easy matter to get testimonials and to get witnesses. If the claims set up by Mrs. Eddy were true, healing would not be exceptional, but universal. Indeed, if her claims were true, disease would be impossible, even the semblance of it. If her major postulate is true, that God is all, then her minor postulate must necessarily be true, that there is no matter. Thus the question is settled beyond all controversy, because there are none to controvert and nothing to discuss. Alas for her and her followers, a controversy exists; and this controversy is proof positive that her premises are false! Her personal existence is conclusive evidence against her. When she went to a dentist with an aching tooth, she virtually renounced her creed. Her paroxysms of pain and distress of mind, which required treatment by her students, to counteract the adverse mental effect of her former students, forever nullified her doctrine. Many of Mrs. Eddy's followers in the hour of pain, suffering and peril, have called in physicians to treat them. That has occurred within the personal knowledge of the writer. Mr. Eddy's death under the treatment of the "Mother-god," his own consort, brands Christian Science as a fraud, a delusion forever.

If Mrs. Eddy's claim is true, sin, sickness and death are impossible; hence, it follows that every case of sickness, and every death which occurs among them, imprints upon

this hybrid monster the stigma of shame, disgrace and falsehood. Witnesses indeed! To what? There is nothing in all the universe but God; such is her doctrine, pure and simple. I beg here to introduce a statement from the "Law of Psychic Phenomena" by Hudson, page 157. Referring to Christian Science as furnishing an example of subjective faith without objective belief and in defiance of objective reason, he says: "That system is based upon the assumption that matter has no real existence; consequently we have no bodies, and hence no disease of the body is possible. It is not known whether the worthy lady founder of the school ever stopped to reduce her foundation principles to the form of a syllogism. It is presumed not, for otherwise, their intense, monumental and aggressive absurdity would have become as apparent to her as it is to others. Let us see how they look in the form of syllogism:—Matter has no existence. Our bodies are composed of matter. Therefore, our bodies have no existence. It follows, of course, that disease cannot exist in a non-existent body. That the above embraces the basis of the system called Christian Science, no one who has read the works of its founder will deny." Demonstrated by induction, the sick are healed on its Principle; and that is the end of all controversy, we are told by Mrs. Eddy and her followers. I answer this is no evidence at all. To settle this question, we must have competent witnesses. What constitutes a competent witness is an important question to decide at this juncture? I answer, a witness to be competent must have a perfect knowledge of the facts involved. He must be conversant with diseases to be a competent diagnostic. Any man can easily determine that he is sick, but to determine what constitutes the trouble is often impossible for the patient to do, not infrequently the best physicians disagree in their conclusions. A competent witness must be honest and unbiased. His testimony must be direct. He must be able to say that at a given time, "I had typhoid fever" or some other malignant disease, that I know a Christian Scientist healed me, that it was done in the way Mrs.

Eddy prescribes. I was brought to realize that I have no personal existence, that I have no body, because body is matter, and there is no matter, that I was not sick in fact, that it was mortal belief and I rid myself of that belief by realizing that I am God's idea—a part of God, and that God cannot be sick. Realizing all this as taught by Mrs. Eddy, I arose from my bed and went to work." This is the kind of witness Mrs. Eddy must produce. I insist that they are not competent witnesses unless they can convince other people that they were healed on Mrs. Eddy's "Principle," as she terms it. They must convince us that they are without bodies, because body is matter and there is no matter because God is all. Then there would be no sickness, because God cannot be sick; there would be no sin, because God cannot sin. Where are the witnesses who can make sober-minded, intelligent people believe any such balderdash? No such thing as matter! How preposterous! "Spirit cannot be in body because Spirit or Soul is the greater." In vain these people may proclaim their shibboleth; while sickness and death reign on every hand, and they are as subject to sickness and death as are other people. In vain, they tell us there is no such thing as sin, while rapine, homicide, infanticide, fratricide, patricide, suicide and all the abominable crimes known to men are constantly being committed. This is the most dangerous doctrine that has ever found adherents among intelligent people. What are the safeguards, the mighty bulwarks to to our Christian civilization, but man's personal responsibility, the heinousness of sin, and the certainty of divine retribution upon the finally incorrigible? Where is the security against the secret sins of men, such as theft and sexual lust, if the community should be dominated by the doctrines of Mrs. Eddy? There is absolutely nothing in so-called Christian Science to restrain the passions of men. If people should be led to believe there is no hell nor heaven, no sin in fact; that sin is self destructive, and sooner or later will be destroyed; that they are God's *ideas only*

and *cannot sin* because God cannot sin; that any sin in which they engage is not sin in fact, but merely an illusion, a *belief of the mortal mind,* which is an error, and all they have to do is to deny its reality and then they are free from it. This completely removes every barrier to sin.

But they tell us they heal the sick, which proves their contention is true, although contradicted by all the evidence involved. Again, I deny that anyone was ever healed by Mrs. Eddy or her followers in the way she claims; because it is physically, morally and divinely impossible. Still they assault our common sense, insult our reason, and shock our mental and moral perception, by essaying to produce witnesses to testify that they have been healed. Such evidence is inadmissible in a question of this character. If, upon such a pretense, we are to conclude that all the abominable, derogatory, absurd and infidel utterances of Mrs. Eddy are true, then we are forced to conclude Mormonism, and Seventh Day Adventism and many other heresies are true. Upon this same character of evidence we are to conclude that Dowieism is true, that many pretenders, claiming miraculous power were true and their claim genuine, that hypnotism and mesmerism are divinely instituted and that Romanism and Quimbyism are true.

A number of men, some of them of late years, have claimed to heal diseases; hundreds of people have flocked to them for healing virtue and have gone away claiming to have been healed. Such witnesses do not establish any fact. In a field of thought so complicated as that embraced in psychology, great care is necessary in arriving at general conclusions.

It is true, as already seen, that many diseases are traceable to hysteria, melancholia, hypochondria, neurasthenia, psychosthenia and the like, all of which represent different mental conditions. Such troubles can be removed by relieving the mind. A friend of the writer, Dr. H., gave a patient bread pills which acted like a charm. Another ac-

quaintance of the writer relieved a patient of an imaginary *peculiar pain* by administering a little discolored water with a harmless drug to give it a medicinal taste. These men knew that something had to be administered to satisfy the whims of their patients, and in each instance the treatment was effectual. Dr. E. R. Young, in his book styled "My Dogs in the Northland," gives the following incident: "Come at once and come as quickly as you can, for I have taken an overdose of quinine and am afraid I will die of hydrophobia." This message came from an Indian native helper, who had had the misfortune to get hold of a medical volume which gave a vivid description of the many ills to which people are subject. It nearly frightened him out of his wits. He fancied he was the possessor of nearly every disease therein described. Dr. Young hastened to the Indian and administered a simple remedy, which of course, relieved the patient. Dr. Worcester says: "A friend of the author was about to operate for the removal of a moderately large abdominal tumor. When the patient was etherized the tumor disappeared, a case of hysterical phantom tumor." (Rel. and Med. 114). Dr. Cook gives a very interesting account of a small boy who during the "dog-days" was thrown into the empty wagon of the dog-catcher by his playmates. The driver joined in the fun and drove the wagon on a few blocks, when suddenly the boy developed the symptoms of hydrophobia. He barked and snapped, frothed at the mouth and rolled from side to side. A physician was called in. He soon became convinced that the trouble originated by fright and the mental association of the idea of hydrophobia with the dog wagon. After watching and experimenting with the boy for quite a while the doctor, finally said: "Come, Eddie, you have done enough of this nonsense; you are alright and nothing is the matter with you. He rubbed his eyes, looked strangely about him and said, Oh, my! how glad I am it wasn't true." (P. L. in H. 180).

But strange to say, Mrs. Eddy herself furnishes us an example. She says; "The author has attenuated *natrum*

muriaticum (common table salt) until there was not a single saline property left; . . . . . and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of water administered at intervals of three hours, she has cured a patient sinking in the last stages of typhoid fever." (p. 46). The illustration from Mrs. Eddy's pen, while it cannot properly be classed with the others, goes to prove the general proposition, the power of suggestive therapeutics.

I have cited these instances to prove that in all such troubles, any kind of treatment satisfying the mind will bring relief to the patient. If a Christian Science healer should have attended any of these patients, of course he might have succeeded in restoring the mind to its normal condition; then he would have claimed these people as witnecces, who were competent to establish the claims of his fad. It must be apparent to the unbiased mind, how absurd such testimony really is. A few reflections upon the subject of therapeutics, and particularly psychonosology, will serve to conclude this subject. The following is Dr. Hudson's explanation of these cures: "First, that man is possessed of two minds, which we have distinguished by designating one as the objective mind, and the other as the subjective mind. Secondly, that the subjective mind is constantly amenable to control by the power of suggestion. These propositions having been established, ... it now remains to present a subsidiary proposition, which pertains to the subject of psycho-therapeutics, namely: *The subjective mind has absolute control of the functions, conditions, and sensations of the body.* This proposition seems almost self-evident, and will receive the instant assent of all who are familiar with the simplest phenomena of hypnotism. It is well known, and no one acquainted with hypnotic phenomena now disputes the fact, that perfect anesthesia can be produced at the will of the operator simply by suggestion. Hundreds of cases are on record where the most severe surgical operations have been performed without pain upon

patients in the hypnotic condition . . . . . How the subjective mind controls the functions and sensations of the body, mortal man may never know. It is certain that the problem can not be solved by reference to physiology or cerebral anatomy. It is simply a scientific fact which we must accept because it is susceptible of demonstration, and not because its ultimate cause can be explained. The three foregoing fundamental propositions cover the whole domain of psychotherapeutics, and constitute the basis of explanation of all phenomena pertaining thereto." Dr. Hudson proceeds to say: "Thus, partial or total paralysis can be produced; fever can be brought on, with all the attendant symptoms, such as rapid pulse and high temperature, flushed face, etc.; or chills, accompanied by temperature abnormally low; or the most severe pains can be produced in any part of the body or limbs. All these facts are known, and still more wonderful facts are stated in all the recent scientific works on hypnotism. For instance Bernheim states that he has been able to produce a blister on the back of a patient by applying a postage stamp and suggesting to the patient that it was a fly-plaster." Dr. Hudson arrives at the conclusions: "The normal condition of the body is that of perfect health, with all the senses performing their legitimate functions. The production of anesthesia in a normal organism is, therefore, the production of an abnormal condition. On the other hand, the production of anesthesia in a diseased organism implies the restoration of the normal condition, that is, a condition of freedom from pain. In this, all the forces of nature unite to assist. And as every force in nature follows the lines of least resistance, it follows that it is much easier to cure the disease by mental process, than it is to create them." (The Law of Psychic Phenomena, pp. 151-153). To this explanation, it is proper to add that of Rev. J. M. Buckley, D.D., LL. D., who, after spending thirty years investigating psycho-therapeutics, after citing many instances of cures effected by faith and mental healers, makes the following inductions: "(1) That subjective mental

states such as concentration of the attention upon a part with or without belief, can produce effects either of the nature of disease or cure. (2) Active incredulity in persons not acquainted with these laws, but willing to be experimented upon, is often more favorable to sudden effects than mere stupid, acquiescent credulity. The first thing the incredulous, hard-headed man, who believes that 'there is nothing in it,' sees, that he can not fathom, may lead him to succumb instantly to the dominant idea (3) That concentrated attention, with faith, can produce powerful effects; may operate efficiently in acute diseases, with instantaneous rapidity upon nervous diseases, or upon any condition capable of being modified by direct action through the nervous or circulatory system. (4) That cures can be wrought in diseases of accumulation, such as dropsy and tumors, with surprising rapidity, where the increased action of the various excretory functions can eliminate morbid growths. (5) That rheumatism, sciatica, gout, neuralgia, contraction of the joints, and certain inflammatory conditions, may suddenly disappear under similar mental states, so as to admit of helpful exercise; which exercise, by its effect upon the circulation, and through it, upon the nutrition of the diseased parts, may produce a permanent cure. (6) That the 'mind-cure,' apart from the absurd philosophy of the different sects into which it is already divided, and its repudiation of all medicine, has a basis in the laws of nature. The pretense of mystery, however, is either ignorance or consummate quackery. (7) That all are unable to dispense with surgery, where the case is in the slightest degree complex and mechanical, and adjustments are necessary; also that they can not restore a limb, or eye, or finger, or even tooth. But in certain displacements of internal organs, the consequence of nervous debility, which are sometimes aided by surgery, they all sometimes succeed by developing latent energy through mental stimulus." (pp. 37, 38).

The facts presented make it patent that Mrs. Eddy's claim to divine agency in affecting cures is puerile and dis-

gusting. But to remove the last vestige of support from her, it is necessary to prove that she has not the least divine warrant for her contention. Throughout her writings she assumes to heal as did Christ, but as a matter of fact there is not one point of agreement. Christ and His apostles exercised supernatural power, but they did not arbitrarily exert that power. Faith on the part of the patient was prerequisite to the restoration of health. It was necessary for the will of the patient to coalesce with the Divine will. The following examples will serve to illustrate the Divine method of healing and expelling devils and pardoning sin. "And behold they brought to him a man sick of the palsy; lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." The man was instantly healed. "And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him: Yea, Lord. Then touched He their eyes, saying, According to your faith, be it unto you. And their eyes were opened." A woman with an issue of blood of twelve years standing, having spent all that she had to procure health, touched the hem of the garment of Jesus, and was made whole. Jesus, referring to her act, "Said unto her, Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague." A ruler of the synagogue's daughter died, but Jesus consoled him by these words, "Be not afraid, only believe." He went with the father to his home, "And entered in where the damsel was lying . . . . . And He took the damsel by the hand, and said unto her, Talithia Cumi, Which being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked." "When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, "Wilt thou be made whole? . . . . . Jesus said unto him, Rise, take up thy bed, and walk. And immediately the man was made whole." "As many as touched him were made whole." "Go thy way thy faith hath made thee whole." "Believe only, and she

shall be made whole." Let these instances serve to prove; that Christ required faith on the part of His subjects; that He recognized sin and sickness as existing facts, and dealt with them accordingly; that He effected cures instantaneously; that He never charged those He healed; that in His dealing with the people He recognized them as individuals, personally accountable, and not as the ideas, or reflections of God; that he believed in the practice of medicine, for He said, "They that are whole have no need of a physician, but they that are sick;" that He consulted the human will, that on one instant He mixed clay with His spittle and anointed the eyes of a blind man and then commanded him to look up. He did not sit down by the bed-side of the sick and tell them they were not sick, that there is no sickness, that there is no sensation in matter, there is no matter, that God is all-in-all and on and on through such incantations. He rebuked the disease and healed the patient instantly. He never failed in an attempt to heal the sick, raise the dead or control the elements. Mrs. Eddy could not cure her own husband, but Jesus raised Lazarus from the dead after decomposition had taken place.

Christ did not perform his miracles according to natural law as Drs. Hudson, Evans, Worcester, McComb, Coriat and others assume; but He did them in the exercise of omnipotent power, as God, infinite in power, the author of nature and the superior force of the universe. After all, nature's laws are but the expressions of Divine will and the methods chosen by the eternal Executor in the accomplishment of His own purpose. At any time, it is within His power to suspend these laws; so that as a Father of infinite love, He supervises the universe, exercising a general *or special providence* over each atom and individual, as parts of the whole. He is pledged to regard the humblest suppliant and to bestow good things upon them who pray to Him. God reigns supreme over the entire universe. He often answers the prayers of faith presented to Him by the sick and their friends and restores them to health. This He can do, and often

does, independent of medicine, but more often He blesses the remedies used and superinduces restoration to health. It is safe to adhere to the general rule: That God never does anything for us that lies without our own recourses; that God is not limited, but we live under limitations. All these things Mrs. Eddy denies. She teaches her subjects that God includes all, that there is no matter; hence we have no bodies, we are God's ideas, therefore, there is neither sickness, sin, nor death.

The Christian Scientists cannot speak a word and heal the sick, nor by commandment restore the dead to life. Some of their patients recover speedily; others, after lingering long, get well; many die, who with medical treatment would recover. Christian Science holds nothing in common with biblical Christianity. The truth of our holy religion is established aposteriori: Jesus is the foundation; repentance for sin and faith in God through Christ Jesus are the conditions of salvation, which becomes an accomplished fact to our conscious being. With Job, we can say: "I know that my Redeemer liveth." We can say with Paul: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and we can join John in saying: "We know that we have passed from death unto life, because we love the brethren;" "We know that when He shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself even as he is pure." On the contrary, Mrs. Eddy says that Christian Science is true because some invalids whom she and her healers treat get well. But I have proved there is no evidence whatever of the truth of her contention. How empty the claim, that they hold to the cardinal doctrines of the Christian Religion. There is not a word of truth in it. No doubt hundreds of Mrs. Eddy's followers, some of whom essay to be teachers, are really ignorant of what they profess to believe. They blindly follow their leader; they suffer themselves to be imposed on by a specious

presentation of this great heresy. Its defects are concealed and reason is silenced by an array of self-deceived witnesses. This is a grave matter, because to accept Christian Science is to reject God. In denying the Mosaic account of the creation of man from the dust of the earth, and his subsequent fall and restoration through Jesus Christ, Christian Science converts the Bible into a meaningless fable. It leaves the world without a Bible, without a Savior and without God.

Several chapters prepared for this book have been eliminated to reduce the size, this will account for one or two references to discussion which do not appear. I deem it proper to state briefly Mrs. Eddy's theory of matter. She defines matter as follows: "What is termed matter manifests nothing, but a material mentality. Not a glimpse or manifestation of Spirit is obtainable through matter." (p. 66). "The human belief fancies that it delineates thought on matter; but what is matter? . . . . . Matter is made up of suppositious mortal mind-force, but all might is divine Mind." (pp. 205-206.) She defines flesh as follows: "An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation." (p. 577). "My first plank in the platform of Christian Science is as follows: "There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." (Miscellaneous Writings, p. 21). "If God is Spirit, as the Scriptures declare, and All-in-all, matter is mythology, and its laws are mortal beliefs." (Mis. p. 55).

Mrs. Eddy has a difficult task to accomplish, that is, to make mankind deny the entity of matter, however boldly she undertakes the task. "This idea of human nothingness, which Science inculcates, enrages the carnal mind, and is the main cause of its antagonism." (p. 291). How could she expect it to be otherwise, when every normal person is confronted at every turn of life with the evidence of a material world, and a consciousness of his own existence as a separate and distinct moral agent. If Mrs. Eddy had given the world a healing system predicated upon psychological and scientific postulates, purely mental therapeutic, I would have taken no interest in the matter; but, since she essays to base

her claims upon scriptural grounds and give to the world a substitute for the old and true religion taught in the Bible, which has stood the test of the ages and comforted the hearts of redeemed millions in life and in death, I for one have accepted her challenge and shall contribute my efforts to arrest this maelstorm of falsehoods that is swallowing up in endless death so many of my fellow-citizens.

What would become of the world, if men everywhere should adopt her fad and live it out, as prescribed in the teachings of Christian Science? But let us pursue the subject: "The realm of the real is spiritual. The opposite of Spirit is matter, and the opposite of the real is the unreal, or material. Matter is an error of statement. This error in the premise leads to errors in the conclusion, in every statement into which it enters. Nothing we can say or believe regarding matter is true, except that matter is unreal, and is therefore a belief, which has its beginning and ending." (p. 173). On page forty-seven of Miscellaneous Writings we find the following question: "How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?" The following is Mrs. Eddy's answer in part: "By learning that matter is but manifest mortal mind. You entertain an avoirdupois belief of yourself as substance." But it is hard for a person who carries around two hundred pounds of avoirdupois to believe that it is not a fact—that it is only a belief of mortal mind. In fact, no one but a fool would ever undertake to dispute the reality of the weight. Mrs. Eddy claims that matter is a belief only. "Matter is the primitive belief of mortal mind, because this so-called mind has no cognizance of Spirit. To mortal mind, matter is substantial, and evil is good." (p. 188). "Matter and mortal mind are different strata or human belief. The grosser substratum is named matter. The more ethereal is called *human* or *mortal mind,* and is the illusion that is called mind in matter. Hence it has neither intelligence nor power. Both strata are false presentations of man." (p. 189). I

think these statements are sufficiently perspicuous to be readily understood. But behold the contradiction involved in these statements. Matter is a belief of mortal mind; yet matter and mortal mind, "are different strata of human belief," the one the grosser, the other more ethereal. And this ethereal belief "is called human or mortal mind and is the illusion called mind in matter." Now this is beautiful nonsense to everybody except the satellites of Mrs. Eddy. Mortal mind is not an entity, but a stratum of human belief, which is itself mortal; but all this is an illusion, that is called mind in matter. Both strata are false presentations of man. Human belief, which is nothing, gives rise to another nothing called human belief or mortal mind; these two nothings give rise to another nothing, "that is called mind in matter." Hear the wise conclusion of this cogent reasoning(?) "Hence it, [this triple, consolidated nothing] has neither intelligence, nor power." No one would ever have conceived, for one moment, that such a *monumental nothing* had inherent intelligence or power. Now, in all candor, I submit that the above is a logical presentation of the postulates submitted in this divine science (?), found in "The Key to the Scriptures." Take notice that our author says: "The problem of nothingness, or 'dust to dust,' will be solved, and mortal mind will be without form and void, for mortality will cease, when man beholds himself God's reflection, even as man seeth his face in a glass." (p. 19). Of course the problem of nothingness will be solved when a man beholds himself as nothing at all, but a mere reflection of God, just as he sees himself in a glass. But no man of intelligence, in a normal state of mind will ever lose sight of his personal identity.

"If I have the tooth-ache, and nothing stops it until I have the tooth extracted, and then the pain ceases, has the mind, or extracting, or both, caused the pain to cease? What you thought was pain in the bone or nerve, could only have been a belief of pain in matter; for matter has no sensation. It was a state of mortal thought made manifest in the flesh."

(Mis. page 44). And yet Mrs. Eddy went to Dr. Fletcher and had a tooth extracted. In so doing she belied her own statement. It does not appear possible that any one should lay such contribution on our faculty of credulity as to ask us to deny the testimony of our five senses; but we are forced to accept this as a fact by some utterances of Mrs. Eddy: "Science reverses the testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of Being." (p. 14). "You can have no power opposed to God in Science, and the physical senses must give up their false testimony." (p. 86). "Divine Science contradicts the corporeal senses, rebukes mental belief, and asks: What is the Ego?" (p. 177). "Mortal mind judges by the evidence from the material senses, until Science obliterates this false testimony." (p. 192). Mrs. Eddy was conscious of the difficulty of her task; she knew that it was exceedingly hard to get people to discard the only avenues of communication with the world. She says mortal mind judges by the evidence of the *material senses,* until her science forever nullifies and destroys this false testimony. But the question is, Does it do it? Where is there to be found the Christian Scientist who is not controlled by the five senses? They see, hear, feel, smell and taste like other people. Who dare dispute it? "The testimony of the corporeal senses can not inform us what is real and what is delusive, but the revelation of Christian Science unlocks the treasures of truth." (p. 236.) "The Christianly Scientific real is the sensuous unreal. What seems real to material sense is unreal in Science." (p. 298). These statements indicate most definitely our author's position. Either Christian Science or our senses are at fault. If one is real, the other is false. There is no middle ground, no point of harmony. Which can we trust? Shall we deny the sense-perception, which has never failed us, and our cognitive endowments, which in the regular order of things have brought to us all the knowledge which we possess? Shall we give up these investitures of God, by which and through which the melodies of earth, the

fragrance of sweet perfumes, the resplendent beauties of verdant plains, and majestic mountain sceneries, and leaping cascades, which have enriched our lives? They have acted as sentinels warning us of danger, indicating the demands of our being, and enabling us to meet the demands of life and fulfill our mission. Shall we deny these, discard them and accept this fancy, this bubble, falsely called science? Never! It is folly to talk of such a thing. The bare suggestion is repulsive and preposterous. Our sense perception and cogniative faculties cannot be unreal; for these are constitutional, they are divine gifts. They inhere in every intelligent and normal person, and are prerequisites to moral agency. Therefore Christian Science is false.

Mrs. Eddy is driven by her premises to the most contradictory conclusions. Take this passage as another sample of her folly; "You say, or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would produce the opposite result." (p. 384). It is not the salt fish that produces the thirst, it is just the belief, that's all. But the human being does not live who could have the opposite belief after eating salt fish, for nature is true to itself. Effect follows cause, salty food produces thirst, I care not what the belief may be. This is an established fact from the experience of men world wide. It appears almost an insult to intelligent people, to present a book containing premises from which such absurd conclusions are logically drawn. For, in fact, this salt fish deduction is legitimately drawn from her premises and it is just as reasonable and intelligent as any other which she has drawn.

Mrs. Eddy has instituted a plan of salvation in which she denies the reality of sin. She denies the existence of Hell and Heaven, and of angels. She denies the atonement of Christ, the resurrection of the body, the pardon of sin, the doctrine of repentance, the efficacy of prayer and faith. Christian Scientists tell us that they are happy and contented. I answer they have been put to sleep by the siren song

of a deceptive and ambitious woman. It is not the peace of God, but the sleep of death. An intelligent, orthodox apprehension of God brings present and eternal peace. I have honestly and sincerely dealt with this book. I have exposed all its pretentious claims. But before bidding the reader adieu, I wish to incorporate the wise words of the Rev. D. J. Bushnell, D. D. In closing his sermon against Christian Science, he said: "It denies every fact essential to the religion of Christ. It is blasphemy against God the Father; since in the denial of His personality, it practically asserts there is no God. It is blasphemy against Christ in that, despite its unctious adulations, it renounces His teaching in every essential particular and denies His incarnation, His atonement for sin, His resurrection from the dead and His enthronement as the judge of man. It is blasphemy against the Holy Ghost, in that it denies His personality, His work in regeneration and His presence as a living power in the Church. It is not to be wondered at that persons holding themselves aloof from Christianity should espouse this form of unbelief. All men have religious aspiration, but the majority are offended by the cross. A struggling sinner grasps at a floating straw. It is passing strange, however, that any professed follower of Christ should be led into this delusion. If any who has professed the religion of Christ is disposed to accept Christian Science, let him at least be honest with his own conscience, and casting a backward glance at his abandoned faith, say, Farewell God! Farewell, Bible! Farewell my Lord and Savior, Jesus Christ! Farewell hope of immortality and fond dream of meeting my loved ones in the promised land! Farewell all sweet and pleasant faiths of the Cross, the open sepulchre and the great white throne!"

Around the cross of Jesus Christ clusters every hope. Though faith in Him we have eternal redemption from sin, sickness and death. His yoke is easy and His burden is light. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

APPENDICES

APPENDIX A.

Mr. Alford Farlow, who is a member of the Board of Directors of the Christian Scientist Church, and who seems to be the defender of that cult, has recently written a series of articles for the Fort Worth Record in defense of Mrs. Eddy, beginning on May the 3rd, 1910, and continuing to the 6th, inclusive. I deem it proper to review briefly some of these articles. He represents Mrs. Eddy as a scholarly woman, but fails to make positive proof to sustain his contention. It is true that he quotes Mr. S. B. G. Corser and Mr. C. H. Rust who made indirect statements to indicate that Mrs. Eddy had a liberal education, but fails to offset the evidence set forth in this book. None can doubt that Mark Twain was well equipped as a critic, in fact he was a literary expert, and anything from his pen is read with interest. In addition to the criticism previously submitted from his pen upon Mrs. Eddy's literary attainments, I beg to present the following: "Largely speaking, I have read acres of what purported to be Mrs. Eddy's writings, in the past two months. I cannot know, but I am convinced, that the circumstantial evidence shows that her actual share of composing and phrasing these things was so light as to be inconsequential." (Mark Twain on Christian Science, p. 130).

"I cannot believe, and I do not believe, that Mrs. Eddy originated any of the thoughts and reasoning out of which the book Science and Health is constructed; and I cannot believe, and I do not believe that she ever wrote any part of that book. I think that if anything in the world stands proven, and well and solidly proven, by unimpeachable testimony—the treacherous testimony of her own pen in her undisputed literary productions—it is that Mrs. Eddy is not capable of thinking upon high plains, nor of reasoning

clearly nor writing intelligently upon low ones." (Ibed, pp. 291 and 292).

But why should we spend time upon this question when Mrs. Eddy tells us on page 20 of "Retrospection and Introspection," that her great discovery left her in ignorance. These are her words: "After my discovery of Christian Science most of the knowledge I had gleaned from schoolbooks vanished like a dream." Poor woman, this was very unfortunate! But Mrs. Eddy evidently intends that we shall infer that God came to her relief and supplied all the knowledge she needed, she does not even hint that she regained her knowledge by application to books, and yet she pretends to be familiar with Greek, Hebrew and Latin, as well as English. I am sure that her writings indicate that if she did not loose her knowledge of books, she did not have it to begin with.

APPENDIX B.

Mr. Farlow undertakes to explain the Crafts affair. After reciting the main facts, he says: "It is said, however, that Mrs. Crafts still retained her belief in Spiritualism, and that owing to complications which grew out of this fact, Mrs. Eddy took a departure from the Crafts' home and went to live in Lynn."

Mr. Farlow assigns as a reason for Mrs. Eddy leaving the Crafts, (Mrs. Crafts' Spiritualism). Sybil Wilbur affirms that Mrs. Crafts' jealousy caused Mrs. Eddy to leave. "Jealousy which was only increased as the days drifted by." Mr. Farlow instead of removing the shadow from Mrs. Eddy, increases it.

APPENDIX C.

Mr. Farlow undertakes to clear up the Wentworth affair. To remove the opprobium from Mrs. Eddy, he introduced a letter from Charles Wentworth, who was a son of the elder

Wentworth. The letter reads in part as follows: "At this time I was about seventeen years of age . . . . . I remember on one occasion when the ash pan was full to overflowing, and obstructed the draft in such a manner as to interfere with the heating of the room, in the absence of any other remedy, Mrs. Glover very carefully turned the ashes out upon several thicknesses of newspapers and carefully placed the heap of ashes in the closet to await their transference by me, in keeping with a habit that was quite common in those days when our homes were heated exclusively by stoves . . . . . I remember removing this pile of ashes by lifting up the edges of the paper and I remember when I emptied the contents that there were scorched places on the paper in evidence of the fact, that the ashes had contained hot particles of coal, or live coals." This letter bears date Stoughton, Mass., March 27th, 1909. This letter contradicts the oath of his brother H. T. Wentworth made at the same place two years previous to this. Which shall we regard as true? I answer, we can arrive at the truth by analyzing the statements and investigating the facts. Charles puts his bare statement against the oath of his brother. The oath of Horace is supported by the oath of Mrs. Clapp, the cousin of the brothers. The affidavits are admissible in any court of justice, the mere statement of Charles will not pass muster. Why did he not make affidavit to his statements if they were true? Did he expect sensible people to accept his word instead of the affidavits of his brother and cousin? Surely not. Mr. Farlow no doubt was ignorant of the fact that conclusive evidence was at hand to checkmate his friend's letter. Charles' statement carries contradiction upon its face. He says: "It was a part of my every-day duty to do the little chores about the house . . . . . I . . . . . carried out the ashes." He takes pains to tell us that Mrs. Glover "Very carefully turned the ashes upon a spread of newspapers and very carefully placed the heap of ashes in the closet." *It was all done very carefully.* How does he know that Mrs. Glover *very carefully* performed these two acts?

If he was present, it was his duty according to his own statement to have carried the ashes out of doors. If he was not present, how could he know in what manner Mrs. Glover put the ashes in the closet? Again he says, that it was the *custom in those days to put the ashes in closets.* Who can believe such a statement as this? I am not surprised that he did not swear to this statement. No sane person would put hot ashes with coals of fire in them on paper in a closet, except for sinister purposes. If Mrs. Glover had been careful, she would not have put ashes of any kind in a closet. Before Mr. Farlow can remove the odium resting upon Mrs. Eddy, he will need to bring forward more convincing evidence than this.

APPENDIX D.

Mrs. Eddy's defender, Mr. Farlow, undertakes to clear her from the just opprobium resting upon her for obtaining a divorce from Dr. Patterson on the ground of abandonment and afterwards marrying Mr. Eddy. He says: "While the court records show that Mrs. Eddy obtained a divorce from Dr. Patterson on the ground of desertion, the real cause was Dr. Patterson's infidelity, because of which he deserted her." If this was true, why did not Mrs. Eddy bring suit for divorcement on the ground of adultery? If Dr. Patterson did leave with another man's wife, as the Christian Scientists allege, it certainly would have been a notorious fact in the community; and the strong presumption is, that Mrs. Eddy would have immediately obtained a divorce on the ground of infidelity, and not on the ground of abandonment. Why did she not do this? Echo repeats the interrogation! Mr. Farlow introduces an affidavit from George E. Clark who states that he was present when Mrs. Eddy procured her divorce from Dr. Patterson and he heard the Judge ask her, 'Why her husband had deserted her.' "She

replied," 'to escape arrest.' 'Arrest for what' "inquired the Judge? She answered": 'on account of his adultery.' "

This is a mere specious display of evidence. This all appears like an after thought. Sybil Wilbur's defense, not giving satisfaction, Mr. Farlow has found another witness, but this witness does not testify from personal knowledge of the matter, but reiterates what Mrs. Eddy should have said, and we have learned not to rely upon her statements for anything; for she says one thing at one time and a different thing at another time. We must ever keep in mind that Mrs. Eddy's idea of life and ethics differs very materially from that of us poor mortals. She says: "That our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the science of being." (Ret. and Intro. p. 33). If Mr. Clark heard Mrs. Eddy make the statement referred to above, she was relating one of her dreams which have no place in her science, and then you know, that dreams are not criminal. Whether we dream the truth or a lie, it does not matter for we are not accountable any-way. Dr. Patterson did not elope with another man's wife notwithstanding, Mr. Clark's indirect and evasive testimony to the contrary. We have seen that Mr. Russell with whom Dr. Patterson and wife were boarding at the time the separation took place, stated under oath that no such thing occurred, and that there was nothing against the character of Dr. Patterson. The court records are against Mrs. Eddy, Mr. Clark's affidavit says, that Dr. Patterson left Mrs. Eddy to avoid arrest. This contradicts Sybil Wilbur's statement, that Dr. Patterson returned to Mrs. Eddy, a repentant sinner and asked to be forgiven, and to be taken back. If the Doctor had been trying to avoid arrest, he would not have come back under surveillance of the officers. Both statements cannot be true. Of course the two witnesses are repeating what Mrs. Eddy has said at different times. I suppose they are not to be blamed—they are repeating what they have been instructed to say. The Christian Scientists have signally failed to find

one witness to confirm Mrs. Eddy's version of this transaction. They are confronted with the affidavit of a reliable man, the presumptive evidence involved in the case, and the court records. So the stigma remains and must forever remain on the character of Mrs. Eddy, who having been divorced from one man on the ground of abandonment, afterwards married another. I ask the impartial reader to consider all the evidence in the case and make up his verdict accordingly.

APPENDIX E.

In trying to exonerate Mrs. Eddy from the charge of having been a Spiritualist, Mr. Farlow puts her in a very unenviable light before the public. I have related the incident which occurred at the home of Mrs. Crosby at which time Mrs. Eddy went into a trance, etc. Mr. Farlow speaking of this, says: "The incident appears to be true, for Mrs. Eddy has recounted it to some of her intimate friends, but the inference drawn by Mrs. Crosby . . . . . is wholly incorrect. Mrs. Eddy has always enjoyed a joke . . . . . She says that in order to convince Mrs. Crosby of the folly of some of her peculiar beliefs she played pranks with her, and pretended to go into trances and talked and that she wrote letters and put them in the chair where Mrs. Crosby would find them, but to Mrs. Eddy's surprise, Mrs. Crosby took the jokes seriously and, in spite of their improbability." It appears that Mrs. Eddy is a practical joker, her own followers being judges, and that she has a wonderful knack in practicing fraud. In fact, she appears to be an adept. But really she thought Mrs. Crosby would understand that she was only *joking*. She was much surprised to find that Mrs. Crosby did not detect her deception. But mark you, this is one instance in which Mrs. Eddy is compelled to *confess her duplicity*. She had to confess that she had once been a Spiritualist or to confess that she had practiced a *fraud*. The

latter she chose as the less of the two evils, but she pretends that she was only joking. Precisely so, and we may justly claim that she was only joking or dreaming, for she is a great dreamer as well as joker, when she tells us that she was divinely healed in 1866. We are indebted to Mr. Farlow for bringing out this trait of Mrs. Eddy's character. We had discovered that she was a great dreamer, but we had not suspected her of being a great joker. If to make a convert of Mrs. Crosby, Mrs. Eddy according to her own statement, practised deception, may we not justly conclude that she has practiced deception to make all of her converts? What has Mr. Farlow to say to that? In trying to avoid one difficulty he has plunged into another. He can never make sensible people believe that Mrs. Eddy was playing a practical joke on Mrs. Crosby just for fun, and then allowed that joke to exist as a fact for about forty years.

APPENDIX F.

The Christian Scientists have a difficult task to clear the record of Mrs. Eddy. There are so many blotches, and their defense so weak, that they are driven to the greatest straits to make a showing. We find another illustration of this in the attempt of Mr. Farlow to preserve the integrity of Mrs. Eddy in the Lynn incident. There are cogent reasons for sustaining Mrs. Eddy's account of this fall, for upon its correctness depends her story of the discovery of her science. If certain particulars of this fall, as set forth by Mrs. Eddy are false, then the discovery that she claims to have made is impossible. Hence, it becomes absolutely necessary for the Christian Scientists to destroy the affidavit of Dr. Cushing. The latest effort in this attempt is that of Mr. Farlow. He quotes from the Lynn Reporter of Feb. 3rd, 1866, which gives an account of the fall stating that Mrs. Eddy was severely hurt, and that she had been removed the afternoon of the day before to her home in Swampscott. Let the read-

er bear in mind that Mrs. Eddy fell on the first day of February. The Christian Scientists try to make it appear that Mrs. Eddy's injury was so serious as to baffle the skill of the attending physician, and that by divine power she was healed, and that this incident brought about her great discovery—this is Mrs. Eddy's contention. This newspaper report is found in Sybil Wilbur's defense of Mrs. Eddy, so it is not additional to what we have already had under review. But Mr. Farlow does introduce something new. He says that all of Mrs. Eddy's friends at Swampscott are dead. But one of these dead friends did tell a friend that is now living, the details of this incident and this living friend is sure that the statements of this dead friend tallies exactly with Mrs. Eddy's version of the affair. This evidence is as convincing as would be the evidence of a pretending witness, who coming before the court should proceed to state that he heard, Thomas say, that Phillips told him, that Johnson who is now dead stated the truth about the suit now pending. The reader shall have the words of Mr. Farlow: "One of these friends, [remember, the friend is now dead] however, related this incident to another who is now living and whose account tallies exactly with that of Mrs. Eddy. We can do no more than set forth these facts before the people and allow them to judge for themselves. The circumstantial evidence in the case alone proves the truth of Mrs. Eddy's declaration." In vain we ask for the facts which Mr. Farlow assumes have been given. What facts have we? The Lynn Reporter gave an account of the fall. This we do not deny. Mrs. Eddy and Dr. Cushing both agree as to the fall. But Mrs. Eddy declares that she was divinely healed—that it was instantaneous. This Dr. Cushing swears was not true. Why did not Mrs. Eddy swear to her statement if it is true? The only corroberating evidence that the Christian Scientists introduce is that hearsay exparte statement of a friend. Is that definite? A dead friend testifies through a living friend, and that is the best that these people can do to save the char-

acter of their Mother-god. I think they should have given the name of that dead friend, if indeed they were afraid to tell us the name of the living friend and to give us the address for fear we might take up the matter for verification. And yet, Mr. Farlow has the temerity to say that the circumstantial evidence convicts Dr. Cushing of perjury. What circumstantial evidence does he ask us to accept? He says Mrs. Eddy believed her own story and in this faith she prosecuted her work amid the opposition of the world. That is doubtless sufficient evidence to convince a Christian Scientist, but it will not do for intelligent people, who do their own thinking. Mr. Farlow has not produced one scintilla of evidence that Mrs. Eddy was healed by divine power in 1866. The newspaper quoted did not say one word about such a transaction. If it had occurred it would have gone the rounds of all the papers of the United States, and Mrs. Eddy would have preserved hundreds of clippings. This fall took place forty-four years ago on the first day of last February. I dare say that there are hundreds of people living in Lynn and Swampscott now, who were living at that time. It is not possible that an event of this character should take place and the public not know it. If it did occur as Mrs. Eddy contends, I know that prima facie evidence of the fact can be procured.

Nothing less than ever-balancing testimony can impeach the affidavit of Dr. Cushing, and until the Christian Scientists, produce such proof we shall continue to brand Mrs. Eddy as a fraud.

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